THE CHURCHMAN.

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POETRY.

For the Churchman.

CHELSEA.

I.

When old Canute the Dane
Was merry England's king;
A thousand years agone, and more,
As ancient "rymours" sing!
His boat was rowing down the Cam
At eve, one summer day,
Where Ely's tall cathedral peered
Above the glassy way.

II.

Anon, sweet music on his ear,
Comes floating from the fane,
And listening, as with all his soul,
Sat old Canute the Dane;
And reverent did he doff his crown,
To join the monkish prayer,
While swelled old lauds and litanies
Upon the stilly air.

III.

Now, who shall glide on Hudson's breast,
At eve of summer day,
And cometh where St. Peter's tower
Peers o'er his coasting way:
A moment, let him slack his oar,
And speed more still along,
His ear shall catch those very notes
Of litany and song.

IV.

The Church that sung those anthem prayers
A thousand years ago,
Is singing yet by silver Cam,
And here by Hudson's flow:
And Glorias that thrilled the heart
Of old Canute the Dane,
Are rising yet, at morn and eve,
From Chelsea's student train.

V.

Venite Exultemus, there
Those ancient scholars sung,
And Jubilate Domine
The vaulted alleys rung:
And our gray pile will tremble oft
Beneath the organ's roar,
When here those very matin-songs,
And old Te Deum pour!

VI.

And where are kings and empires now,
Since then, that went and came?
But Holy Church is praying yet,
A thousand years the same!
And these that sing shall pass away:
New choirs their room shall fill!
Be sure thy children's children here,
Shall hear those chimings still.

VII.

For not like kingdoms of the world,
The holy Church of God!
Though earthquake-shocks be rocking it,
And tempest is abroad;
Unshaken as eternal hills,
Unmoveable it stands,
A mountain that shall fill the earth,
A fane unbuilt by hands!

VIII.

Though years fling ivy over it,
Its cross peers high in air;
And reverend with majestic age,
Eternal youth is there!
O mark her holy battlements,
And her foundations strong;
And hear within her ceaseless voice,
And her unending song!

IX.

O ye, that in these latter days
The citadel defend,
Perchance for you, the Saviour said,
I'm with you to the end:
Stand therefore girt about, and hold
Your burning lamps in hand,
And standing, listen for your Lord,
And till he cometh—stand!

X.

The gates of hell shall ne'er prevail,
Against our holy home,
But O be wakeful sentinels,
Until the Master come!
The night is spent—but listen ye;
For on its deepest calm,
What marvel if the cry be heard,
The marriage of the Lamb! C.

THE HISTORY OF THE PRAYER BOOK OF THE CHURCH OF ENGLAND.

BY EDWARD BERENS.

CHAPTER IV.

The Prayer Book under Queen Elizabeth.

Act of Supremacy.—High Commission Court.—Public Disputation in Westminster Abbey.—The English Prayer Book restored.—Sunday Proper Lessons.—Bishop's Bible.

Queen Mary died the 17th of November, 1558. Elizabeth was then at Hatfield, when, having received intelligence of her sister's death, and of her being proclaimed queen, she came from that place to London. On the 19th, at Highgate, all the Bishops met her. She received them courteously, allowing them all to kiss her hands, except Bonner, whom she considered as being defiled with so much blood, that she could not think it fit to bestow any mark of her favor on him. She passed that night at the Duke of Norfolk's residence in the Charter House, while preparation was made for her reception in the Tower. Upon her entering the Tower, the next day or soon after, she kneeled down, and offered up thanks to God for that great change in her condition; that whereas she had been formerly a prisoner in that place, every hour in fear of her life, she now entered it as Queen of England.

Elizabeth was now about the age of twenty-five, and had been so well disciplined in the excellent school of adversity, as to have become mistress of a wisdom and discretion above her years. Of this she gave an early proof in the choice of her ministers; for she made of her Privy-Council, Heath, Archbishop of York, a man of singular prudence and a well-tempered judgment, together with twelve other Romanists, who had held the same station and dignity under Queen Mary. To these she added eight Protestants, among whom were Cecil and Sir Nicholas Bacon. To Bacon she committed the custody of the Great Seal, Heath still retaining the title of Lord Chancellor. On these, as well as on all others whom she afterwards admitted into the administration of state affairs, she bestowed her favors with so much caution and so little distinction, as to prevent either party from gaining the ascendency over her, whereby she remained mistress of her own self, and preserved entire both their affections and her own authority.

Elizabeth's first and great concern, after her settlement on the throne, was to restore the Reformed Religion; and though she made but very few privy to the design, yet so well was she persuaded of its purity and orthodoxy, and had built upon the principles of reason and education such a high opinion of its primitive truth and simplicity, that she was fully resolved to countenance and support it.

Elizabeth had been bred up from her infancy with a hatred of the Papacy, and a lover to the Reformation; but yet, as her first impressions in her father's reign were in favor of such old rites as he had still retained, so in her own nature she loved state, and some magnificence, in religion, as in every thing else. She thought, that in her brother's reign they had stripped it too much of external ornaments, and had made their doctrine too narrow in some points. She intended, therefore, to have some things explained in more general terms, that so all parties might be comprehended by them. She was inclined to keep up images in churches; and to have the manner of Christ's presence in the Sacrament left in some general words, that those who believed the corporeal presence, might not be driven away from the Church by too strict an explanation of it. Nor did she like the title of *Supreme Head* of the Church; she thought it imported too great a power, and came too near that authority which belonged to Christ alone.

The queen's position, however, with reference both to the continental powers, to Scotland, and to her own subjects, required that she should proceed with great prudence and discretion. Many who were imprisoned for the sake of religion, she restored to liberty at her first coming to the crown; but when Rainsford, a gentleman of the court, made suit to her in behalf of Matthew, Mark, Luke, and John, who had long been imprisoned in a Latin translation, that they also might be restored to liberty, and walk abroad, as formerly, in the English tongue, she presently answered, "that she should first endeavor to know the minds of the prisoners, who perhaps desired no such liberty as was demanded."

It was difficult to keep within any reasonable bounds the intemperate zeal of both religious parties, which threatened to throw the whole kingdom into confusion. At Dover, at Hailsham, in Bow church in London, and in other places, some Protestant zealots engaged early and eagerly in the work of pulling down images, demolishing altars, and defacing and injuring various parts of the churches. At the same time, several of the zealous ministers who had been silenced during the reign of Mary, and many of those who now returned from exile, upon resuming their pulpits, inveighed bitterly against the superstitions and corruptions of the Church of Rome. The Romanist preachers on the other hand, as was to be expected, were not sparing of invectives against their assailants, whom they accused of heresy, schism, and innovations in the worship of God.

For the suppressing of these disorders and dissensions, the Queen issued two Proclamations nearly at the same time. By one of these it was commanded, that no man, of what persuasion soever in point of religion, should be suffered from thenceforth to preach in public, but only such as should be licensed by her authority; and that all such as were so licensed and appointed, should forbear preaching upon any point which was matter of controversy, and might conduce rather to exasperate than to calm men's passions.

By the other Proclamation, which was published on the thirtieth of December, it was enjoined, that no man, of what quality or degree soever, should presume to alter any thing in the state of religion, or innovate in any of the rites and ceremonies thereunto belonging, but that all such rites and ceremonies should be observed in all parish churches of the kingdom, as were then used and retained in her Majesty's chapel, until some further order should be taken in it. Only it was permitted, and indeed required, that the Litany, the Lord's Prayer, the Creed, and the Ten Commandments, should be said in the English tongue, and that the Epistle and the Gospel, at the time of the High Mass, should be read in English; which was accordingly done in all the churches of London on the next Sunday after, being New-year's day, and by degrees in all the other churches of the kingdom also. Farther than this she thought it not prudent to proceed at present. She, however, commanded the bishop or minister who officiated in the Chapel-Royal, not to make any elevation of the Sacrament, the better to prevent that adoration which was given to it, and which she could not suffer to be done in her sight, without a most apparent wrong to her judgment and conscience. This being soon generally known, and all other Churches being ordered to conform themselves to the example of the Chapel-Royal, the elevation was forborne in most other places, to the great dissatisfaction of the Romanists. About the same time, making none acquainted with her intentions, excepting the Marquis of Northampton, the Earl of Bedford, Sir John Gray, and Sir William Cecil, she committed the reviewing of the Liturgy, established at the death of Edward the Sixth, to seven of the most learned and able men of the kingdom. These were, Bill, the Queen's Almoner, and afterwards Dean of Westminster, Parker, Grindal, Cox, Pilkington, May, Whitehead, and Sir Thomas Smith, at whose house in Canon Row the Commissioners met to prosecute their work, being supplied with food and fuel at the public expense. The four last-named Divines had been exiles during the Marian persecution. Cox and May had been employed in preparing the first Prayer Book of Edward VI. Parker and Grindal became afterwards in succession Archbishops of Canterbury. Whitehead, "a grave and elderly Divine, highly esteemed by Cranmer," had formerly been Chaplain to Ann Bullen. Other learned men were afterwards to be called in to give their assistance and assent.

The funeral of Queen Mary was solemnized on the thirteenth of December, at the Abbey of Westminster, and the obsequies of the Emperor Charles V. were performed at the same place about ten days after.

Having paid this tribute of respect to her immediate predecessor, and to that mighty Sovereign of many thrones who had voluntarily quitted them all for the retirement of the cloister, Elizabeth began to prepare for her own coronation. She passed from Westminster to the Tower on the twelfth of January, attended by the Lord Mayor, Aldermen, and other citizens, in their barges, with the banners and escutcheons of the rival companies. On the thirteenth she preprared for a triumphant passage through London to her Palace at Westminster. Before she took her seat in her carriage, she is said to have lifted up her eyes to heaven, and to have offered a prayer to the following purport: "O Lord Almighty, and everliving God, I give thee most hearty thanks that thou hast been so merciful unto me, as to spare me to see this joyful day. And I acknowledge that thou hast dealt as wonderfully and as mercifully with me, as thou didst with thy true and faithful servant Daniel, the Prophet, whom thou deliveredst out of the den from the cruelty of the raging and greedy lions; even so was I overwhelmed, and only by thee delivered. To thee only be thanks, honor, and praise for ever. Amen." In this thanksgiving, she alluded to her imprisonment, first in the Tower of London, and afterwards in the custody of Mr. Henry Bedingfield, and the great harshness and severity with which, in both places, she had been treated. Indeed, she had been in no little danger of being brought to the scaffold for the sake of religion, a danger from which she appears to have been rescued by the kind, but politic, intercession of King Philip, the husband of Mary. On her progress through the city, she was every where received with joyful shouts and acclamations of *God save the Queen*, which she returned with such a modest affability and so good a grace, that it drew tears of joy from the eyes of some, and prayers and thanksgivings from the hearts of all. But nothing more endeared her to them, than the accepting of an English Bible richly gilt, which was let down from one of the pageants, by a child representing *Truth*. Upon receiving the book, she first kissed it, and then laid it in her bosom, giving the City greater thanks for that excellent gift, than for all the rest, which plenteously had been that day bestowed upon her, and promised to be diligent in reading it. The next morning (January fourteenth) the Queen was crowned in Westminister Abbey, according to the order of the Roman Pontifical, by Oglethorp, Bishop of Carlisle, all the other Bishops declining to perform the office.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

ADVERSARIA—NO. XXII.

> Ισως γαρ παντες ποικιλ'επισταμεθα.
> ΘΕΟΓΝ. 224.

> "Ut si
> Cæcus iter monstrare velit: tamen adspice, si quid
> Et nos, quod cures proprium fecisse, loquamur."
> Hor. Epist. I. 17.

Le Courayer's Defence.—As this famous book has not recently been referred to in the Churchman, and is probably rare in this country, it may be proper to make some reference to several passages of interest. Father Le Courayer's Defence of the Apostolical Succession in the Church of England must be regarded as very strongly *Cisalpine* in its spirit. The court of Rome is again and again addressed in a tone of manly remonstrance; the liberty of the Churches is asserted; and the Catholicity of the Church of England is demonstrated.—There is a remarkable passage in Chapter XII., (p. 237, seqq. Eng. edit. 1725,) where the learned father undertakes at length to show that "it is false, that the English do not acknowledge the sacrifice in the sense of our best divines." "In a word," he continues, "this argument," in which what he has above denied is asserted, "is no more than a collection of false suppositions and sophisms, which do not deserve that a man should dwell long to refute them." He supports his position at great length, and with his usual learning. At p. 100, the author vindicates the English Ritual . . . . "how can we deny the Church of *England* the power to make use of a particular form of prayers of her own, when we allow this very right to the churches of the East? Is the independence which the East affects with regard to the Church of *Rome*, pleaded in behalf of so unequal a conduct? Surely an independence, which *Rome* considers as criminal, can never give a right to a thing for which they have no other title to plead. Is the reason then, that the Church of *England* hath long ago adopted the usage and form made use of by the Church of *Rome?* What if the *English* did freely submit to the use of the *Roman* Pontifical; yet this carries with it no prescription against the liberty they enjoy of making what alterations in it they think necessary for the discipline of their Church; and if they had once the liberty of receiving it, they have still that of rejecting or reforming it. Now we shall see a little lower that *England* was entirely at her liberty, when she adopted the particular Ritual of the Church of *Rome*, and that *Rome* has no right to oblige other Churches to submit to her particular discipline, as St. *Gregory* the Great acknowledges with regard to the Church of *England* in particular."

P. 169, occurs a striking assertion of Ecclesiastical liberty. "Is the position true, that a particular Church cannot make any changes that are important without being declared guilty of schism? What! Suppose the Church of *France*, for certain urgent reasons, which she alone is apprised of, should think it proper to restore, for example, the chalice to the Laity, to restore her first Liturgy, to reform her Rites, and to recall them back to their ancient simplicity, without falling out in other respects with foreign Churches; who would dare to charge us with schism? And ought not they rather to be regarded as schismatics, who should take an occasion from such a change to separate themselves from us?"

Again, p. 172, ... "that which was always and universally practised is unalterable, for tradition is an infallible rule in this case; but as to what is neither perpetual nor uniform, each Church may make what alterations she thinks necessary, and sacraments are not to be reiterated that are conferred by forms that have undergone such changes."

And still further, at p. 253, "*Rome* was so far from regarding these alterations as essential, and consequently was so little determined to a re-ordination, that one of the Conditions, which *Abbe Vincent Parpaglia*, who was privately sent by the Pope to Queen *Elizabeth*, offered on his part to that Princess, if she would return unto his obedience [was] to approve her Liturgy; that is to say, the Book of Common Prayer."

The Appendix contains an attested copy of the original record of Archbishop Parker's Consecration, from the Canterbury Registers. This took place in the archiepiscopal chapel at Lambeth, on Sunday, the 17th of December. 1559. The account is very circumstantial, and affords many interesting facts. I was interested in noticing the vestments used on this important occasion. These are as follows:

I. A scarlet gown reaching to the ancles, (toga talaris coccinea,) worn by Parker before consecration.

II. A woollen gown reaching to the ancles, (toga lanea talaris,) worn by Coverdale throughout the services.

After the consecration, Hodgeskinne also appeared in a toga talaris.

III. A linen surplice, (linteum superpelliceum,) worn at the consecration by Scory and Hodgeskinne, and also by Parker.

IV. A silken cope, (capa serica,) worn by Barlow throughout the services, and also by the Archbishop elect's chaplains, at the Eucharist.

V. Album Episcopale superpellitium, crimeraque ex nigro serico, circa collum vero collare quoddam ex pretiosis pellibus, Sabellinis consutum, worn by the Archbishop, after his consecration.

VI. Episcopales amictus, superpellitium scilicet et crimera, worn by Bishops Barlow and Scory, after the consecration.

The collar worn by the Archbishop after his consecration, and it appears, not by the other Bishops, would seem to be the same ornament that is commonly represented in the portraits of Cranmer. The sermon on this occasion was by Bishop Scory, from 1 Peter v. 1—"The elders which are among you I exhort, who am also an elder." The Litany was sung* by Bishop Barlow, the choir making the responses. It is particularly mentioned that the crosier was not delivered to the Archbishop. There were present at the services—Grindall, Bishop elect of London; Cockes, elect of Ely; and Sandes, elect of Winchester; beside Anthony Huse, Esq., principal registrar of the Archbishop; Thomas Argall, Esq., registrar of the Prerogative Court of Canterbury; and Thomas Willet and John Incent, notaries public; beside others. The great importance of the document from which the above has been taken, is well known.

Parallels. We are often struck in our reading with the resemblance of some passage before us, to some other we have read before; and a little exercise of the memory, and it may be a little research, will frequently reward us with a curious chain of parallels. Sometimes these afford good ground to suspect the author of one of the passages of plagiarism; but oftener, perhaps, they are only similar thoughts, similarly expressed.

In a former number of these papers, (Churchman, 9th July, 1834,) a quite remarkable resemblance was pointed out, between the Universal Prayer of Pope, and the Hymn of Cleanthes; and the original of the censurable sentiment in the first verse of the former, was found in the epithet χολυωνυμε, applied by Cleanthes to Jupiter. This seemed to me a case of plagiarism. But here are some beautiful passages, which are all in a manner original, and yet they are very similar. The first is from the sentences of Theognis, v. 1149, &c. (Edit. Blackwall.)

Εἰη μοι πλουτουντι χακῶν ἀπατερθε μεριμνῶν
Ζωειν ἀβλαβεως, μηδεν ἔχοντι χακον.
"Ουτ' ἔραμαι πλουτεῖν, ουτ' εὔχομαι 'αλλα μοι εἴη
Ζῆν ἀπο των ὀλίγων, μηδεν εχοντι χακον.

The pointing of this passage is after the edition of Seber. This is certainly very happily expressed; and the thought charms us no less in Horace, Carm. I. 31. (Edit. Hunter.)

"Frui paratis et valido mihi,
Latoë, dones, ac, precor, integra
Cum mente; nec turpem senectam
Degere, nec cithara carentem."

It is observable that Anthon points out several Hellenisms in this passage. Horace has expanded and varied the thought (a favorite one with him) repeatedly. Now compare these with Gray, in the 'Alcaic Ode, written in the Album of the Grand Chartreuse,' the last four lines:

"Saltem remoto des, Pater, angulo
Horas senectæ ducere liberas;
Tutumque vulgari tumultu
Surripias, hominumque curis."

And lastly, I will quote Somervile, who thus finely concludes his poem of the Chase:

"Yet this at least
Grant me propitious, an inglorious life,
Calm and serene, nor lost in false pursuits
Of wealth or honors; but enough to raise
My drooping friends, preventing modest want
That dares not ask. And if to crown my joys,
Ye grant me health, that, ruddy in my cheeks,
Blooms in my life's decline; fields, woods, and streams,
Each towering hill, each humble vale below,
Shall hear my cheering voice, my hounds shall wake
The lazy morn, and glad th' horizon round."

Many other passages, like those just given, might doubtless be found. The train of thought is one too natural and too common with men of letters, to occur seldom in their writings. But the above cannot, perhaps, with entire strictness, be regarded parallels. Enough of these would, however, reward the search of an idle hour; and if the thought that we trace be manly or otherwise worthy, the hour might be worse employed. Gilbert Wakefield, in the notes to his learned edition of the poet Gray, has heaped together not a few of these parallels: more, doubtless, than the poet himself can be considered accountable for. But the good taste of Wakefield is not always as satisfactory as his scholarship. Thus he illustrates the beautiful passage in the Ode on Spring:

"Hark! how through the peopled air
The busy murmur glows!"—

by another from Thomson's Summer, (v. 241,) from which he supposes the verses of Gray were "partly adumbrated." The parallel is a pleasing one; but the critic offends us with the incorrect* remark, that the 'peopled air'" is surpassed in grandeur" by Thomson's 'people the blaze!' The whole passage of Thomson referred to, though directed to the description of the same phenomenon, seems to be far more open to criticism than that of Gray. It was no more correct in the last century to call insects ('the insect youth,' Gray)—winged reptiles, than it would be now. Indeed, Wakefield admits that of these two expressions, "Gray's is much more elegant" than Thomson's.

The well-known passage of the Iliad, (vi. 146,)

Οιη περ φυλλων γενεη, τοιηδε και ανδρων., κ. τ. λ.,

has probably been often copied by succeeding poets. Simonides, (in a passage, given, as from Suidas, in Winterton's Poetæ Minores,—I am not able to cite any other edition,) directly quotes the verse from Χιος ανηρ, entire. Aristophanes (Ornith. edit. Fabri. p. 552) applies differently the thought,

Αγε δη` φυσιν ανδρες αμαυροβιοι, φυλλων γενεα προσομοιοι.

Mimnermus (also from Suidas, as given by Winterton,) has the same, which he expands. The first verse of this passage of Mimnermus is very pleasing:

Ημεις δ'οια τε φυλλα φυει πολυανθεμος ὡρη, κ. τ. λ.

Lucretius begins his second book with the oft-quoted passage,

"Suave, mari magno turbantibus æquora ventis,
E terra magnum alterius spectare laborem:
Non quia vexari quemquam 'st jucunda voluptas,
Sed, quibus ipse malis careas, quia cernere suave 'st."

The first elegy of Tibullus, v. 41, (edit. Scalig. p. 88,) furnishes a fair parallel to this of Lucretius:

"Quam juvat immites ventos audire cubantem,
Et dominam tenero continuisse sinu:
Aut, gelidas hybernus aquas quum fuderit Auster,
Securum somnos imbre juvante sequi."

And Horace has the same thought, and I suppose it may be found in others. But enough of this, which it has just occurred to me may be impertinent to the Churchman. It may, however, be allowed a place in the literary corner, and so I dismiss it, hoping that others may also find that it gives innocent amusement, or suggests a source of it, not unworthy an hour of leisure.

"*Rufi Ephesii* De vesicæ renumque morbis. De purgantibus medicamentis. De partibus corporis humani. Nunc iterum typis mandavit Gulielmus Clinch, M. D., &c. London, 1726." 8vo. pp. xx. 71. This, it appears, is an edition of an old Greek medical classic, of which I can find in the few general authorities at hand, scarcely any notice. I have mentioned it especially, because Anthon also seems to pass it over in his Classical Dictionary. (I refer to the edition of 1833.) And this work is of too great value to the student, to make unimportant any fact, however trifling, that may serve to render it still more useful. The editor of this edition of the remains of Rufus Ephesius gives a Dissertation 'De Rufo et Rufi Scriptis,' but this is quite meagre, and I suspect would be judged unsatisfactory by the learned. Suidas and Galen are cited, together with some modern medical authors. And we are told that authors differ with respect to the age of Rufus; some placing him in the time of Trajan, and others making him "multo tonge vetustior." Philarchæus.

11th April, 1840.

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* The word in this place is *decantandas*: but I am not sure that this must necessarily be here rendered as above. The old word might have been continued, after the usage in question had changed.

* I hope there is no presumption in this. If there is, I must make the best of it.

For the Churchman.

THE TEMPLE.

There when they came, whereas those bricky towers,
The which on Themmes brode aged back doth ride,
Where now the studious lawyers have their bowers,
There whylome wont the Templar knight to bide,
Till they decay'd through pride.
Edmund Spenser.

During my sojourn in London, I was frequently in the habit of traversing the ancient purlieus of the Inner Temple, near Temple-Bar. I had a reverence for the old pile. It was to me one of the most interesting places in the metropolis. A modern English poet does not hesitate to call it "the most elegant spot" in London. It is right pleasant to hear him discourse about it, with all the fervent delight of a poet, and the gusto of a virtuoso. There were too many memorable reminiscences connected with its history from remote periods to make me indifferent or listless about acquainting myself as much as possible with its local traditions.

Perhaps I imbibed some of this anxious curiosity from reading the poet's essay just alluded to. I mean Charles Lamb's agreeable sketch of the "Old Benches of the Inner Temple." I have almost envied him the peculiar advantage he possessed of saturating himself with so much antiquarian lore; for he tells us he was born, and passed the first seven years of his life, in the Temple. He appears to feel proud of this fact, as if it gave him a decided superiority over his brother cockneys. With what respect and admiration does he speak of his birth-place! We love and esteem him for it. "A man," he observes, "would give something to have been born in such places." We should probably never lack materials for study or reflection during life; and we know that Charles Lamb never did.

For our part, we were never weary of loitering about this curious, secluded spot, and rambling over its adjoining antique fane, halls, walks, and gardens, that have such a "cheerful liberal look" about them, in the estimation of their affectionate son.

Some have loved the place so well when living, that they have made a special request in their wills to be buried within its old walls.—That eminent barrister and wit, Selden, thus fondly cherished this spot.*

I have often thought it must have been so pleasant and agreeable for Lamb, to wander up and down this cloistered-looking place, as he used to do; shut out from the busy world around him, and quietly muse upon past ages, in this venerable seat of primitive hospitality; this once stronghold of those ancient worthies, half clerical, half military,—the Knights Templars.

I have paused many "a time and oft," to gaze at those curious antique sun-dials, and lingered to read their quaint mottoes, "more touching than tombstones," appealing to us in Latin and English. Thus one cunningly told us, that "*The hours perish or pass away, and are blamed for so doing.*" Another, in Middle Temple Lane, sententiously informed us, that "*Time and tide tarry for no man.*" It was well situated to convey this admonition with due effect, for it stood on the way to the old landing place on the river, termed the Temple Stairs, celebrated in the novels and romances of the last century, as a place of embarkation for Vauxhall, Putney, Richmond, and other fashionable resorts on the Thames.

Addison has probably looked upon these quaint mementos much oftener than we have, as well as Andrew Marvel, Steele, Goldsmith, and Cowper.

Yet, in spite of their friendly admonition, you dream on, and would like to dream on as agreeably as you do here, for hours. "*Time was,*" you think as you look around you, even like the dusky twilight that seems to hover perpetually about these antiquated courts and lanes. You feel yourself in a sanctuary,—a safe place of refuge,—and fancy that time has passed gently and quietly over, or perchance quite forgotten this hidden nook, in his everlasting whirl and destruction amongst the antiquities of old London.

The peculiar arrangement or government of this renowned place, used to interest and amuse me. After having been thumped and jostled about by the plodding crowd as you journeyed up Fleet-street, how calm and refreshing it was to step out from amongst the din and bustle of the eager multitude; under the low receding, deftly ornamented portal, part Gothic, part Moorish piece of architecture, and find yourself silently examining its arches, and elaborate sculptures, carved out quaintly in stone. What an air of hushed repose came instantly over you from the sudden change! You saw the old blue-coated, gray-haired porter, sitting soberly at the wicket, with his shining tankard of ale beside him, and his dog dozing at his feet; who admitted you instantly on your first tap, within this secluded bower:—

No cursed knocker plied by villain's hand,
Self opened into halls, where who can tell
What elegance and grandeur wide expand.
Thomson's Castle of Indolence.

You imagined yourself stepping into the footprints of past centuries. "It was a worthy edifying sight," you thought, as you glanced around, to behold how it was guarded in the olden fashion, and garrisoned by a famous army of Ticket Porters, or Messengers, with their badges and white aprons, who loiter about the several passages leading to the Inner Temple, and carry parcels or letters. These worthies might, with a little stretch of imagination on the part of the beholder, be converted into veritable Red Cross Knights, watching diligently at the Preceptory Gates, and guarding its mysterious entrance.

All this fanciful kind of array, had a primitive look about it that afforded me considerable satisfaction and entertainment in contemplating. I was much amused with this faint attempt to keep up the ancient dignity of the place, and to preserve inviolate the venerable rights and usages of the olden time. It served also to assure me I was in no ordinary spot, but one consecrated by men of renown in by-gone ages, and that it would be well for me to consider upon what earth I was standing, and to look history in the face. I did so. And the reader shall have the benefit of all the reminiscences I could diligently gather respecting it.

The Templars claim hereditary sway and government over these premises to this day, and like all other earthly potentates, are somewhat aristocratic. One of their edicts proclaims this spot to be forbidden ground to all nurses and children, (save by special permission,) hawkers, old clothes men, mendicants, organ grinders, ballad singers, and dogs! We shall not put in any plea in defence of hawkers, or old clothes men: the cry of the latter is dismal, and of itself sufficiently disagreeable to inhibit them from making this renowned region of poetry dolorous; but we should like to say a word in behalf of the wandering minstrel. We think he might be an exception out of respect to his predecessors of old. The Knights were wont to entertain them with meat and drink in the golden days of their renown and glory:—should law and engrossed parchment part the ancient alliance now?

In passing down an avenue by the side of the Temple one day, we heard a street troubadour piping very gayly a stave of an old carol:

"In penance for past folly
A pilgrim blithe and jolly,
Sworn foe to melancholy,
Went out strange lands to see:
With scollop face his hat brimm'd,
A scrip and staff and band trimm'd,
As well might suit a pilgrim,
Begging for charity."

We thought this worthy might, from remote usage, have chanted the burden of his song with the utmost propriety within the Temple walls. But we were dreaming of the days of poetry and the troubadour, and alack! these prosaic times have but slight affinity with either. There are sundry notices posted up in various parts of the Temple, fraught with wholesome ordinances for its internal regulation. We shall write no commentary upon them, however, but pass on to more interesting matters. This chosen spot has been the haunt of literary men from time immemorial. I frequently pleased myself by strolling over the several courts and squares, for the purpose of appropriating them to their distinguished occupants; not forgetting honest Geoffry Chaucer himself, who was once an inmate;—a jolly, roistering Templar, and it is said upon the strength of an old record found amongst the archives of the Inner Temple, was fined two shillings for beating a Franciscan friar in Fleet-street. This story is called apocryphal, because there were no monks of that order in England. But there were plenty of others hard by, the White and Black friars, for Geoffry to anoint with his walking staff.—We hold the tradition, therefore, a good one, and will not blot it out from the record, without further testimony to the contrary. It is like some of Shakspeare's mad-cap, youthful freaks, that exhibit a love of exuberant fun and adventure, and appears to have been congenial to both poets. Geoffry doubtless handled the quarter-staff with as much vigor and freedom as the pen, and was a boon companion with his brother Templars;—one who graced and cheered the frequent feast with wit and merry tales, many of them probably quite as good as his Canterbury ones; particularly after his travels in France, for then, Leland informs us, "he kept good company."

In latter times, Dr. Johnson had apartments here, and wrote his Idler in a room in the Inner Temple lane, and poor and desolate-looking enough was his retreat. It is said that this giant of literature, as he is called, was so destitute, and so straitened in means, that he was often found without pens, ink, and paper, or the wherewithal to obtain them, by some of his acquaintances. His chief solace appears to have been in listening to the singing of his teakettle, and drinking endless cups of tea until midnight. Here he mused, and prayed, and had frequent fits of morbid melancholy, and fears of death.—Strange, indeed, that he should regard death with dismay, who had armed himself to meet him, and who had so few pleasures, or even necessaries, to bind him to earth; whose life, at that time, was so wretched and cheerless! The Mitre Tavern, near by, was a favorite resort of Johnson at this period, and probably the only gleam of happiness that shone upon him was from his Bible, and the sea-coal fire in the inn parlor at the Mitre. Surely, the wages of talent and genius are earned hard enough in this world! We do not wonder that so many of the papers in the Idler and Rambler are of a sombre, solemn, and melancholy tone. They remind us, as we read them, of the many lone desponding hours the writer passed in his solitary chambers. Our only surprise, when we think upon the subject, is, that he ever indulged in any other species of composition, save elegies or caustic satires, for the rest of his life. And when we see Johnson shown up to the public in a morose, or an unamiable light, we remember these passages in his life, and ask ourselves whether his own countrymen were not themselves answerable for some portion of that imperative, petulant disposition which distinguished him in after days—and if much of that dogmatical spirit might not have been subdued, or chastened, if he had not in early life been suffered to struggle with poverty and neglect, in defiance of the most laborious industry and a gifted intellect? After the world has profited by the labors of such a man, and then to dwell unceasingly upon the unhappy traits of his character, we do think unjust and ungrateful. It is an easy matter to censure, but let us remember these things. As Johnson was a devout man, he probably attended service regularly at the Temple Church, and we have his ample figure now before us, seated in an old oak pew; looking as ponderous as a Saxon column, listening to some polished sermon;—for the Temple Church has always been celebrated for good preaching, and it sustains that reputation to this day.

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* See the Life of Selden.

Of a very different mind and temperament was Johnson's eleve,—kind-hearted Oliver Goldsmith, who also resided here; first on the library stairs, thence to King's Bench walk, and afterwards to No. 2 Brick Court. We are delighted with the accuracy with which his lodgings are remembered and pointed out to the stranger. It indicates a fond recollection of the general favorite and much-loved author of the "Deserted Village," and the "Vicar of Wakefield," who, with all his failings, like his own good Vicar, "lean'd to virtue's side." All the miseries and calamities Goldsmith endured, never hardened his heart, or tinctured his writings with a misanthropic, or desponding spirit. Benevolence and good humor shine in every page. He has painted many erring and whimsical pictures of human nature, but has softened or imbued them with a dash of his own kind, amiable spirit. Goldsmith complained that he came too late in the world, and feared no niche in the temple of fame was vacant for him to fill. Yet he contrived to carve one out, and few have more devoted admirers, or who linger before an honored shrine with greater fondness, than about that inscribed with the simple name of Oliver Goldsmith.

Notwithstanding the rich legacies he left the world in his writings, for which we ought to be at least grateful, he has not been without detractors. It seems to be a hard lot men of genius are subjected to, for besides being commonly neglected, or poorly rewarded for their racking labors, whilst in the world, their characters, after death, are too often traduced, and held up to obloquy or ridicule. We turn heartlessly upon them, and exhibit their failings or misfortunes, not unfrequently the result of our own apathy and injustice, in a ludicrous light, when they are no longer able to defend themselves as they might do, during their lives, when assailed; like the enraged Dr. Johnson, who hurled a huge folio at the head of Osborne, the bookseller, for accusing him of uttering an untruth. Although Boswell has painted Goldsmith vain and childish, and as being a singular compound of folly and wisdom, his heart was in the right place, and did honor to human nature. His writings speak for themselves, and will speak as long as there is a vestige of sensibility left to feel or relish his exquisite touches of genuine pathos, wit, and humor. We believe about the greatest crime he is accused of, consisted in his vanity and attempts to shine, or his sporting a bloom-colored coat and ungraceful figure in the Temple Gardens. We may smile at this harmless folly, but nevertheless exclaim, poor Goldsmith! with all thy faults, we love thee still! He must have felt more at home here, and had more congenial neighbors, than in his miserable lodgings in Green Arbor Court, not far from Newgate. Defend us from that unpoetical region of dirt and noise! To think that Goldsmith ever could have been an inhabitant of such a dissolute den, and wrote his Vicar of Wakefield there, where he was found in that perplexing dilemma by Dr. Johnson, and threatened with a jail, or a marriage with his landlady. But here he ended his days, and was privately buried in the Temple burial ground. I have stood thoughtfully over his quiet grave with the peculiar, grateful feelings we always have for those we love and honor, and as the involuntary sigh crept up from the bottom of our heart, exclaimed, poor Goldsmith!

After this aspiration,—this passing tribute of respect to the memory of one who has afforded us much real happiness in our solitary, or cherished hours, we commonly pass on. We generally think this homage of the lips sufficient to cancel our debt of gratitude—we stop not to ask ourselves if it be soul-felt, or if it truly wells up from the depths of warm affection. The shrine of the poet is then passed by, we hurry on, forgetful of many thoughts that should suggest themselves to the mind ere we depart from the precincts of his grave. Do we remember with becoming thankfulness, the kind being that has by his beautiful delineations, made us more amiable and affectionately disposed towards our fellow creatures, by shedding the light of his benevolent spirit over the face of general humanity, in every land, and in every clime—that has opened to our senses, new pleasures;—the most delightful and refined of all human enjoyments—the pleasures of the mind:—by making us see nature and happiness reflected from every object, and teeming with delight, to those who will only look for it? And it may be found and seen in the sweet, smiling, glowing landscape; or in the lovely, soul-breathing lineaments of the human face, and form divine. That has shed the purple light of poetry upon the objects of our daily path, and they are ever before us, if we have only the gift and desire to behold them. Nature is no sealed book, but lies open to all. True, the poet paints the imagery he sees, in all the rich glowing colors of his iris-tinctured imagination, as they pass through the magic alembic, or the delicate golden fretted meshes of his brain; yet these things are before all, and God, who endowed us with senses and perceptions, graciously intended us to admire the beauties of his glorious creation; for the most fervent and elevated anthem we can raise to the Deity, is to praise and laud his noble works. This we may do devoutly and statedly in the solemn temple—in the sculptured aisle of the magnificent cathedral, but there are everlasting hymns of praise breathed forth from our inmost souls, enkindling us to rapture, when we steal quietly abroad, beneath the sapphire canopy of heaven, and the ever-shifting, beautiful cloud, to commune silently and thankfully with nature and our God.

And does not the poet, when he fulfils his high vocation, as he should do, elevate and ennoble our thoughts by these topics, when he bids us look on all things with refreshing interest; for we are surrounded with these endless themes, and ought we to be dull, dead, or insensible to them?

If we can find no beauty in the exquisite symmetry of form, no loveliness in the magic changes of the cloud, no perfume or fragrance in the flower that decks the field, and modestly greets us in our daily path, we are deficient in those perceptions wisely intended for our happiness. And blame not the poet if he paints them as God has given him the power and ability. It is our own fault if we do not find enjoyment, and mute teachings every where,

> "tongues in trees, books in running brooks,
> Sermons in stones, and good in every thing."

And when the wearied bard lies down his head upon the silent lap of his mother earth, and can no more awaken hymn or song of thankfulness to his Maker's praise, or for our delight, should we pass coldly over his slumbering remains? And if we neglected his animated, quickening spirit when on earth, and called him dreamer—visionary—thriftless; ought we to hurry on our way doltishly, after merely ejaculating, as in this instance, poor Goldsmith? Forbid it sympathy,—forbid it humanity! We are too cold—too inert—too listless frequently; but we cannot pass by the grave of Goldsmith without lingering affectionately, and casting our simple, wild garland, brought from a far distant shore, upon his cherished ashes! D.

(*To be continued.*)

For the Churchman.

THE BIBLE, ACCORDING TO THE BAPTISTS.

It appears to me, that the determination of the Baptists of this country, to have editions of the Bible amended to suit the peculiar views of their sect, is a matter involving very important consequences; and may therefore justly be tested by the severest criticism. It is true, that their emendation extends only to the rendering of a single word, and its derivatives; but the *object* of that emendation is *intended* to settle a *vexed question*, by putting a determinate sense upon a word, the true meaning of which has been long a subject of dispute between them and the rest of the Christian world. The natural consequence of the step, it may be feared, will be, not, as they may expect, to settle the controversy on this point, but to give it a sharper tone; and, very probably, to separate yet farther professing Christians, already far too much divided. Another consequence will be, that their example, if at all successful, will most probably be followed in similar attempts with reference to other words, which this or that sect, old or new, may fancy, or think, of doubtful tenor, or not sufficiently expressive of their views. As evidence of an existing disposition of this sort, I may refer to the fact, that *the Churchman*, a few years since, called attention to an edition of the New Testament, printed in New York, in which the word *Bishop* was invariably substituted by that of *overseer*, as better suiting the views of the editor or publisher; and copies of that edition are known to me to have been recently on sale in the western country. I remember, also, to have seen, before the American Bible Society had engrossed the supply of Bibles of the cheaper kind, copies of no less than *four* editions of what was then called the *School Bible*, in which the word *ye* was substituted for *we*, in the last clause of the third verse of chapter sixth of the Acts of the Apostles; making a very important change in the sense of the passage.

The objection which I understand to be made on the part of the Baptists, and which, in fact, has originated the course they are pursuing, is, that *baptism* is not an English word, but Greek; which, in a work like the New Testament, which is translated from the Greek, should, like others, be rendered by an English word of the same meaning. The objection is surely without much weight, in reference to a language like the English, which has "gathered of every kind" from almost every other tongue. The Greek Testament is itself an authority in the case; for it contains many words and terms, which were not originally Greek, but Hebrew; and this, because it relates not Greek practices and doctrines, but those which were, at the time, peculiar to the Hebrews; to express which, Greek words exactly synonymous were not to be found. For a similar reason, the very word upon which this objection of the Baptists is based, viz. *baptism*, has been transferred into the Latin language, to express the idea of a sacred rite, unknown to the Romans before the Gospel brought it among them.* Used thus in the Vulgate translation of the Scriptures, it has been from that transferred to the Doway translation of them into English. The word had become familiarized in our language long before the translation made in the time of James I. Our language abounds with words derived from others to express ideas for which the pure Anglo-Saxon had no terms. And this introduction of foreign words will continue so long as foreign ideas, practices, and articles of commerce, shall be accessible to us.

I understand that the word to be substituted, in *the Bible according to the Baptists*, is *immersion*; but it seems to me that this has less pretensions as an English word than baptism, being introduced much more recently into our language, and is liable to more objections of the same nature. For, while the latter term is used to express a sacred rite, for which, in the judgment of Christians generally, we have no English word literally adapted, we have a pure Anglo-Saxon word precisely synonymous with *immersion*. The word *baptism* was needed to express a new idea in English, and had the advantage of being used to express that idea almost throughout both the eastern and western churches; whereas immersion was introduced without necessity, and purely as a matter of taste, by writers who wished to avoid the more vulgar Anglo-Saxon word, *dip*. When it is objected that *baptism* is formed from the Greek, it should also be remembered that *immersion* is similarly formed from the Latin. In the mode of derivation even, there is a resemblance: from the Greek word *baptisma*, we drop the final *a*, and make baptism; and to the Latin word *immersio*, we add a final *n*, and make immersion. To say the very least, then, immersion has as little pretension to be an English word, as baptism.

The truth is, that this is not the real objection. The real difficulty is, that this sect has not been able to prevail on those Christians who are not of their body to understand *baptism* exclusively in the sense of *immersion*. For this reason, a voluntary association of individuals have undertaken to make the Scriptures themselves express that sense.

This sect has hitherto acknowledged the name of Baptist; which is merely a contraction of Anabaptist, by which it was originally designated. Is that name also to be dropped? Are they to be called *Immersionists?*

The true Anglo-Saxon word to express the idea which the Baptist association wishes to imply, is *duck*. This is the only pure English word completely adapted to the idea. The verb *to dip*, requires a noun to make sense. It may be understood of an act in *any* liquid. It does not suppose the presence of water. *To duck* always means, when spoken literally of any living subject, *to put under water*.

So long as they may use the word immersion in preference to baptism, their version will be liable to the very objection which they bring against the standard version, viz.—it is a word of foreign derivation, and its place should be supplied by a pure English word. And thus it ever is with men who aim at refining too much. G. W. V. M.

* After the above was written, I met with a singular illustration of this principle in Ellis's Polynesian Researches, vol. iii. chapter I. Speaking of the first administration of baptism in the Society Islands, he says: "The word *tapape* used in the first instance, was that which appeared to us most suitable, as we were anxious to divest the rite of every thing extraordinary or mysterious. The signification of the word is *to apply water*, without expressing the precise mode of application. They have no word answering to the term baptize, as now understood in the English language, though they have distinct words for sprinkling, pouring, bathing, plunging, &c., but we considered the simple application of water to approach nearer to the original word *baptisto*, than either of these; and it seemed so appropriate as to render it unnecessary to introduce any other. Subsequently, however, our opinions changed, and we adopted the original word, which in Tahitian, is written *ba-pa-ti-zo*, and *used only to express this sacred rite*. We have thus left it as we found it, leaving the Scripture to speak its own language, without limiting it to what we suppose its peculiar signification."

MISSIONS AND SCHISM.

To the Editor of the Churchman.

Among the solemn petitions which the Church requires her children to offer, three times in each week, is one for deliverance "*from all false doctrine, heresy and* Schism." From the situation in which this prayer occurs, it is evident that we deprecate the existence and domination of Schism, for the same reason that the Catholic Church has always striven against it, *i. e.*, because it is a sin, rending the body of Christ. From the pulpit, too, is constantly uttered the warning against yielding to its influence; and in the most impressive language of truth, we are told of its blighting power and the dangers with which it is inseparably connected. How careful should we be, as a branch of the One, Holy, Catholic and Apostolic Church, both to guard against its intrusion within our borders, and to refrain from adopting any measures, which may occasion it in other portions of the Church at large.

It has been said—and, unhappily, with truth, that our actions conflict with our prayer in the Litany. We are tauntingly reminded by those not of our communion, that we acknowledge the acts of the first four Œcumenical Councils, and profess to receive their Canons, as binding on the whole Christian Church:—that one of the Canons of the second of these councils declared it to be "an aggravated Schism" that one Bishop should intrude, or permit others to intrude, within the jurisdiction of another. We are asked to point out our consistency, (if, indeed, it have any existence,) in sending Missionaries to a sister branch of the Church, differing in some minor points from ourselves, not only unsolicited by the proper authorities, but in direct opposition to their well known wishes. The cogent questions are asked: "Is the establishment of your Missions in Greece defensible on your own principles? Is Schism *now* less a sin than it was fourteen hundred years ago? Is not the inevitable tendency of your Missions to those countries, to alter their present modes of worship, and modify their present creed, and thus to promote Schism?" If the last query be answered in the negative, then it is added—"Why do you send men and means away, when you have so much greater need for them at home?"

It is neither just nor honorable to evade these questions; and when they are asked, we have nothing to reply. We stand before the world, (so far as the Mission to other Episcopal countries is concerned,) in a painfully inconsistent attitude. How think you, Mr. Editor, does the intelligent Churchman view this matter, who resides in some village of our broad land, without an opportunity to hear the Gospel from those commissioned to preach, and without access to the Sacraments? Such an one knows that if the tithe of what is required to support us in this inconsistent relation to Foreign Episcopal communions, were employed in his neighborhood, the now solitary place would become glad. Many such there are, and it is no easy task for us to imagine the deprivation they suffer; but if we were in their situation, when, amid the spiritual desolation around we remembered the blessings we had before possessed, would we not earnestly wish them again within our reach, and the visionary projects by whose support we were deprived of them, relinquished?

I have been led to offer these remarks from the perusal of a sermon entitled "Missionary Failures," &c., by the Rev. E. M. Johnson. That our Foreign Missionary scheme has proved a signal failure, is beyond a doubt. There must be some reasons *why;* and the author of this sermon has pointed out several, deserving the immediate and serious attention of every Churchman. He is almost the only clergyman who has had the courage to speak boldly on this topic, regardless of the hue and cry which was certain to be raised by some within the Church, and very many without. He has not feared the obloquy always in reserve for those who have fortitude to oppose popular measures.

The discourse abounds with truths plainly and forcibly expressed. I would earnestly recommend every Churchman to read it in justice to himself, for there are few questions of greater interest than those which relate to the nature and extent of our obligations to support Missions, and the most proper manner in which these can be conducted. But for the sake of that Christian charity which all should extend to each other—let none be so ungenerous, so more than heathenly unjust, as to condemn the sermon without a perusal. The praises of Foreign Missions have long been heard—now *audi alteram partem.* Amans Justitiæ.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Friday, May 1.

St. Philip and St. James, the Apostles.

Of the first of the Apostles to whose memory the Church consecrates this day, very little is recorded. St. John relates, with great simplicity and brevity, his call to be an immediate follower of Christ. (St. John 1: 43.) We know not in what way Christ was pleased to urge His claim upon the attendance of our Apostle, but find the latter immediately and perfectly satisfied that "Jesus of Nazareth, the Son of Joseph," was He "of whom Moses, in the Law, and the Prophets, did write." Happy in having "found" so exalted a Personage, he communicated the fact to "Nathanael," who was probably an intimate friend. (St. John 1: 45.) Out of the abundance of the heart, the mouth speaketh. St. Philip, animated with pious joy and satisfaction for the privilege with which he had been blessed, hastens to speak of it, and upon finding his friend, immediately informs him of what was so near his heart. If Christians prized more highly their religious privileges, they would become a more favorite topic of conversation, not in the way of display, nor in the indulgence of spiritual pride, nor to the world, but in sweet private intercourse with pious friends. Especially when Christ has been *found*, by the exercise of a true and living faith, to be a sufficient Saviour, with merit for the pardon, and grace for the sanctification, of all who truly come to Him, should he who may humbly hope to have experienced the blessing, strive to bring others to share it; and meet al their doubts, difficulties, and excuses, with earnest solicitation to make a trial, to "come and see" for themselves, by studying the character, doctrines, and acts of Christ, that they may *know*, and by studying well their own spiritual character and condition, the entire nothingness of their desert, save of God's wrath and condemnation, and then laying hold on Christ, in true faith, that they may *experience*, His all-sufficiency.

The only other remarkable circumstance recorded of St. Philip in the New Testament, is his asking of our Saviour, "Lord, show us the Father, and it sufficeth us," and receiving the reply, "He that hath seen Me hath seen the Father; and how sayest thou then, show us the Father?" (St. John 14: 8, 9.) This very peculiar declaration of our Lord reminds us of one equally so, which will be a key to the right understanding of it—"I and My Father are one." (St. John 10: 30.)

When the inventions of ingenuity have been exhausted to make such expressions, upon any figurative understanding of them, mean any thing short of blasphemy, let simple common sense be exercised on the meaning of terms, and an appeal need but be made to an enlightened and candid mind, whether if He who uttered them was not a blasphemer, He could be less than God.

St. James, the other Apostle commemorated this day, is termed in Scripture the "brother" (St. Matthew 13: 55, Galatians 1: 19,) that is, in accordance with the then prevailing mode of expression, the *near relative*, of our Lord.

For reasons not now well understood, he has been distinguished by the title *Less* from another Apostle of the same name, denominated St. James the *Greater*. We find no record of his call to be a follower of Christ; but have his name, as "the son of Alpheus," among the twelve who were ordained to the apostleship.

In the Acts, there is a peculiarity in several notices of this Apostle, deserving of regard. After St. Peter's miraculous release from prison, he directs, "Go, show these things unto James, and to the brethren." (Acts 12: 17.) In the Council of the Apostles, held at Jerusalem, on the subject of the obligation of circumcision, after the case had been fully discussed, and St. Peter, St. Barnabas, and St. Paul, with others, had severally delivered their sentiments, we find St. James closing the argument, and pronouncing the authoritative decision. (Acts 15: 6, &c.) At a particular visit of St. Paul to Jerusalem, it is recorded that he "went in unto James, and all the Elders were present." (Acts 21: 18.) In Galatians, 2: 12, coming "from James," and being "of the circumcision," are represented as synonymous. "The general epistle of James" is addressed "to the twelve tribes scattered abroad." (St. James 1: 1.)

These passages have a bearing upon two questions of ecclesiastical order. They evidently confirm the declaration of ancient history, that St. James was Bishop of Jesusalem, in such a sense as that, by pastoral connection with all the Christians therein, and permanent superintendence over its ecclesiastical concerns, he became, as it were, its representative. Upon the principle of diocesan episcopacy, there is a peculiar fitness in these references to St. James, which are certainly inconsistent with the idea of his having been only one of several coordinate pastors in Jerusalem. In speaking, for instance, of the body of Christians in any of our States,* who look up to one minister as of superior grade, as the pastor of the whole, and as possessing general superintendence over them and their subordinate local pastors, it is very natural to connect his name with that portion of the Church, and regard him as necessarily and peculiarly connected with all its affairs. No one name can be thus particularly noted among those who hold a perfect parity in the ministry, who do not believe that that district of the Church has a common pastor of superior grade, and a common ecclesiastical head, to whom both pastors and people are responsible, and who therefore sustains a peculiar connection with the character and concerns of the whole, and a peculiarly deep and responsible interest in them.

The candid reader is therefore asked to say, whether the above notices of St. James are not fairly corroborative of the testimony borne by ancient history, of the primitive establishment, in the Christian Church, and therefore, the establishment, according to Christ's ordinance, of diocesan episcopacy.

But another point, also, of ecclesiastical order, is embraced by the above-mentioned reference to St. James in connection with the Apostolic Council. For a great length of time, there were imposed, and to a less extent there are still imposed, upon the Church, the claims of the city of Rome to being, by divine appointment, the metropolis of the Christian world, and of the Bishop of that city, to being, by the same authority, derived in regular succession from St. Peter, the alleged first holder of that office, the supreme visible head of the Catholic Church. It is unfortunate for this theory, that Jerusalem was the centre whence the decision of this first Council was conveyed to the Church; and that while St. Peter was only one of the debaters of the question at issue, the formal and authoritative decision was made by St. James. This is in exact accordance with the declaration of early history, that until the destruction of Jerusalem, *that*, as the capital of the Holy Land, was considered the ecclesiastical metropolis—an honor afterwards conferred on Rome, not on the ground of divine will or sanction, but simply because of its imperial standing, and including no right of government or control; that St. Peter was on a mere equality with the other apostles; and that the presidency in this case was determined, not by official superiority, but by the distinction of being the spiritual head of the Holy City, in which the Council was held.

St. James has left an Epistle addressed to the twelve tribes. It is short, but full of interesting and important instruction, and should endear his memory to the members of the Church. Dies Sanctus.

* It is an indisputable historical fact, that when, in ancient authors, the Church of a *city* is spoken of, there is included, also, a considerable extent of surrounding country, bearing, both civilly and ecclesiastically, the name of the metropolis.

For the Churchman.

Mr. Editor,—The following extract is the conclusion of one of Mr. Newman's Sermons on "Religious Emotions." The chaste and beautiful as well as just outline of our Saviour's character, together with the correct delineation of the prominent feature of our liturgy, will touch a responsive chord in the bosom of every Churchman. His concluding remarks are worthy of earnest attention to all of us; who in our retrospect of the recent solemnities of Lent, may be disposed to indulge in self-complacency.

"It will be observed that in these remarks I have taken for granted, as not needing proof, that the highest Christian temper is free from all vehement and tumultuous feeling. But, if we wish for some evidence of this, let us turn to our great pattern, Jesus Christ, and examine what was the character of that perfect holiness which He alone of all men ever displayed.

And can we find any where such calmness and simplicity as marked His devotion and His obedience? When does He ever speak with fervor or vehemence? or, if there be one or two words of His in His mysterious agony and death, characterized by an energy which we do not comprehend and which sinners must silently adore, still how conspicuous and undeniable is His composure in the general tenor of His words and conduct! Consider the prayer He gave us; and this is the more to the purpose, for the very reason that He has given it as a model for our worship. How plain and unadorned it is! How grave and solemn the petitions! What an entire absence of tumult and feverish emotion! Surely our own feelings tell us, it could not be otherwise. To suppose it otherwise were an irreverence towards Him.—At another time, when He is said to have "rejoiced in spirit," His thanksgiving is marked with the same undisturbed tranquillity: "I thank Thee, O Father, Lord of Heaven and Earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father, for so it seemed good in Thy sight."—Again; think of His prayer in the garden. He then was in distress of mind beyond our understanding. Something there was, we know not what, which weighed heavy upon Him. He prayed He might be spared the extreme bitterness of His trial. Yet how subdued and how concise is His petition! "Abba Father, All things are possible unto Thee; take away this cup from me; nevertheless, not what I will, but what Thou wilt." And this is but one instance, though a chief one, of that deep tranquillity of mind, which is conspicuous throughout the solemn history of the atonement. Read John xiii., in which He is described as washing His disciples' feet, Peter's in particular. Reflect upon His serious words addressed, at several times, to Judas who betrayed Him; and His conduct when seized by His enemies, when brought before Pilate; and lastly when suffering on the cross. Where does He set us an example of passionate devotion, of enthusiastic wishes, or of intemperate words?

Such is the lesson our Saviour's conduct teaches us. Now let me remind you, how diligently we are taught the same by our own Church. Christ gave us a prayer to guide us in praying to the Father; and upon this model our own Liturgy is strictly formed. You will look in vain in the Prayer-book for long or vehement prayers; for it is but upon occasions that agitation of the mind is right, but there is ever a call upon us for seriousness, gravity, simplicity, deliberate trust, deep-seated humility. Many persons, doubtless, think the Church prayers, for this very reason, cold and formal. They do not discern their high perfection, and they think they could easily write better prayers. When such opinions are advanced, it is quite sufficient to turn our thoughts to our Saviour's precept and example. It cannot be denied that those who thus speak ought to consider our Lord's prayer defective; and sometimes they are profane enough to think so, and to confess that they think so. But I pass this by. Granting for argument's sake His *precepts* were intentionally defective as delivered before the Holy Ghost descended, yet what will they say to His *example?* Can even the fullest light of the Gospel revealed after His resurrection, bring us His followers into the remotest resemblance to our blessed Lord's holiness? Yet how calm was He, who was perfect man, in His own obedience!

To conclude—let us take warning from Peter's fall. Let us not promise much; let us not talk much of ourselves; let us not be high-minded, nor encourage ourselves in impetuous bold language in religion. Let us take warning too, from that fickle multitude who cried, first Hosanna, then crucify. A miracle startled them into a sudden adoration of their Saviour; its effect upon them soon died away. And thus the especial mercies of God sometimes excite us for a season. We feel Christ speaking to us through our consciences and our hearts; and we fancy He is assuring us we are His true servants, when He is but calling on us to receive Him. Let us not be content with saying "Lord! Lord!" without doing the things which He says. The husbandman's son, who said, "I go, Sir," yet went not to the vineyard, gained nothing by his fair words. One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves. It will give us more comfort on our death-bed to reflect on one deed of self-denying mercy, purity, or humility, than to recollect the shedding of many tears, and the recurrence of frequent transports, and much spiritual exultation. These latter feelings come and go; they may or may not accompany hearty obedience; they are never tests of it; but good actions are the fruits of faith, and assure us that we are Christ's; they comfort us as an evidence of the spirit working in us. By them we shall be judged at the last day; and though they have no worth in themselves, by reason of that infection of sin which gives its character to every thing we do, yet they will be accepted for His sake, who bore the agony in the garden, and suffered as a sinner on the cross." C.

MUNIFICENT DONATION.

Col. Burwell has presented to the Bishop of Toronto, a church and rectory, built at his own cost, and the ground on which they stand, at Port Burwell, Middlesex county, and has also endowed the church and rectory with six hundred acres of land in the same township, the value of the whole being more than £2000.

THE CHURCHMAN.

SATURDAY, APRIL 25, 1840.

A Sermon, Preached before the Students of the Theological Seminary of the Diocese of Virginia, on the evening of the 15th of February, 1840, by the Rt. Rev. William Meade, D. D., Assistant Bishop of the Diocese.

Bishop Meade has chosen the text, "Prove all things, hold fast that which is good," because he thinks it "most happily describes the spirit and manner in which the Reformers of our Church entered on and executed the glorious work of purging it from all corruptions which had gathered around it during ages of darkness and bondage."

"They looked, indeed, with a filial and reverential eye, to the Church of God in every past age, and especially in the first and purest. They examined most carefully the creeds, the prayers, the hymns, the laws, the customs rendered venerable by antiquity; loving them for that very antiquity; wishing to retain, if possible, the very words in which they were handed down to us, especially if those words were taken from the holy volume; but while doing all this, they held in their right hands the word of God, and proving all by that, held fast only to that which was good; that word being judge."

The same thing cannot be both *rule* and *judge;* and therefore, because the Scriptures are the Rule of Faith, the *written* word of God, we must understand the bishop by "judge," in the last line of the above quotation, to mean *rule* or *standard*.

But did the Reformers literally undertake to prove *all* things? Was there nothing which they considered as already "proved" and "judged," beyond all reasonable doubt, to be agreeable to God's word?

They themselves say, Art. xx., "The Church hath authority in controversies of faith," and if ever this authority had been exercised in any, it had been in the Arian controversy. The Nicene Creed, therefore, had, long before the time of the Reformers, been "proved" by the Word of God, and judged to be agreeable thereto by the Universal Church. As the collective judgment of the Church, it had become her *settled faith;* and the Reformers, surely, never intended to disturb it. The same may be said of the Apostles' and Athanasian Creeds, and of the Doxologies.

The *settled faith* of the Church was certainly no part of her "corruptions," and neither needed nor admitted of "reformation;" therefore the object of the Church of England, at the epoch of the Reformation, was not to *reform the faith*, which if possible, is the work of God alone, but to reform *practical abuses*, and to guard, as she had ever done, the faith of the Universal Church, by setting it forth to her members clearly and broadly discriminated from the prevailing *opinions* of the age. Human opinions are changeful and often erroneous; and therefore, however widely spread or highly sanctioned, are never to be confounded with that precious deposit of faith which the Church, the Ark of God, carries in her bosom as she rides from age to age over the billows of the world.

In defending the faith from the admixture and encroachment of human opinions, or of errors and abuses, the Church may be called, in the course of God's providence, to act in a more marked and signal way in one age than another. The Church of England was so called on to act at the time of the Reformation; and we should have been pleased if Bishop Meade had directed attention to the unquestioned fact, that the Reformation in which she engaged, was her own work, and not the independent action of private individuals. The Bishop says:

"Engaging in the work of reformation (rendered imperiously necessary by the dreadful condition of the Church,) in such a spirit, and under the guidance of such a principle, it might well be expected of such holy and learned men, that they would put forth from their hands something worthy the love and esteem of the candid, the pious, and the wise."

"The dreadful condition of the Church," is an expression that would be eagerly seized on by Romanists as involving admission that the *essential faith*, which had been proved" and judged by the Universal Church to be agreeable to the Word of God, had in the Church of England been impaired or lost. Such, however, is evidently not the meaning of the author, who refers only to practical abuses and errors which had grown up *in* the Church, but were not *of* it; which prevailed largely among her members, but had never been recognized in any of her authorized expositions of doctrine. The bishop continues:

"I would ask your attention, my young friends, while I consider how happily they succeeded, according to the text, in three important particulars.

Let me first speak of the acknowledged soundness of that system of doctrine which they set forth, and which we have in our book of Common Prayer.

Let me next allude to that sweet spirit of charity, which breathes through all her articles, prayers, and history.

Then I will speak of the conformity of her external organization, to the pattern given us by Christ and his Apostles.

First. As to the acknowledged soundness of her doctrine.

On this point it seems unnecessary to dwell even for a moment, it being a truth so universally admitted. In all the controversies which have unhappily arisen between individuals of our own and other denominations, it is always conceded, that her doctrines are sound and scriptural, and expressed with great felicity and moderation. There are many, not of our own persuasion, who congratulate us and the whole Church of God, on our possession of such a creed and articles. They admire the wisdom with which our Reformers either avoided all doubtful and provoking subjects not essential to piety, or else spoke of them with that studied latitude, which allowed all due liberty to the human mind, at the same time that with the utmost fidelity they adhered to God's word, whenever it was necessary to declare essential and certain truths."

That our Church is sound in her doctrines, is a point that none of her members will deny. But how are they to prove it? If Bishop Meade takes the word doctrine in its usual sense, we fear the concession of soundness would not be so universal as he thinks. Do the Romanists think us sound in denying transubstantiation? Do the Quakers accept the doctrine of the Sacraments? Do the Anabaptists think infant baptism sound doctrine? To say nothing of the Unitarians, do not a portion of the Methodists and Independents think the eternal generation of the Son of God unsound doctrine? Do "other denominations" think Episcopacy (which if, taught, as Bishop Meade believes, in the New Testament, is *doctrine*) to be sound doctrine? Again; the bishop refers to "essential and certain truths." But what are essential and certain truths? What *is* sound doctrine? And how can any propositions of doctrine be *proved* to be sound and discriminated from *human opinions?* To say that we prove it by the Word of God, is to say nothing to the purpose, because the question at issue is, what does the Word of God teach? The Reformers were as likely to err as other men; we ourselves are as likely to err as others; and therefore to say that the doctrine of the Church is sound because we think so, or because the Reformers thought so, is merely to pit our or *their* opinion of the Word of God against the opinion of others, to confound *truth* with *opinion*, and fling certainty to the winds.

The Reformers were not such children. They deferred to the judgment of the Universal Church. The Bible they knew had been the Rule of Faith from the beginning; and whatever doctrines the Church of all ages and all countries had held to be agreeable to the Bible, those they received as sound doctrines and settled faith; whatever doctrines the Church universal had unanimously rejected, as contrary to the Bible, those they held to be unsound or heretical; whatever tenets or doctrines any where prevailed beside or in addition to (without contradicting) the judgment of the Universal Church, these they held to be *human opinions*, entitled to various degrees of respect according to their intrinsic weight or the learning and ability of their advocates, but on no account to be ranked as matters of faith.

It must be evident to every reflecting mind, that even if the Church be regarded as no more than a human society, the Reformers entrenched themselves on the strongest possible ground; for the collective judgment of all ages, carries with it for every reasonable mind far greater weight, than the judgment of any single individual, sect or age. But when we remember the divine institution of the Church and the promise of the Redeemer, to be with it always by his HOLY SPIRIT, we see still stronger reason to believe that doctrines which have every where and always prevailed in it, are conformable to the Bible, and therefore true; not merely probable, but certain, as the fulfilment of the divine promise.

We fail, therefore, to do justice to the Church, unless we take the ground that whatever the Prayer-Book sets forth as the Word of God, *is* the Word of God, and is proved to be so by the judgment of the Universal Church. The consent of "other denominations" in our country, if we have it, adds but little to our proof; and their dissent convicts them of error, not because they differ from *us*, but because they differ from the judgment of the Universal Church.[*]

Bishop Meade passes to his second head:

"Secondly. I would in the second place consider how our fathers, under the guidance and in the spirit of the text, most happily succeeded in breathing a spirit of truest charity into all her articles and prayers.

This feature in her character has always—but never so much as in the present day of division and strife—commanded the admiration of the wise, and pious, and peaceable.

Not only does she seek to promote love and unity among her own children, and within her own borders, but desires to follow peace with all men. She professes to believe in one Catholic and Apostolic Church, embracing all who profess to believe in Jesus Christ, and in the communion of the saints; that is, the union of the hearts of all true believers, one with another, and with their divine Head."

Here the question arises, who are "true believers?" Not who are sincere or who insincere—for of this God alone can judge—but who are "true believers" and so embraced in the one Catholic and Apostolic Church. Undoubtedly those who believe in Revealed Truth. But what is revealed truth? What is sound doctrine? What is certain and essential faith? We confess we see no other guide through the labyrinth of modern sects than to refer to the judgment of the Universal Church, as the criterion of sound doctrine, and essential faith.

Passing over the rest of this division of the discourse, we hasten to offer the Bishop's excellent remarks on the third head of his discourse. Why, however, a doctrine which, as our Prayer Book says, "is evident unto all men diligently reading Holy Scripture and ancient authors," and which Bishop Meade declares to be according "to the pattern given us by Christ and the Apostles," should be separated from other doctrines of the Bible, and treated as a non-essential, is more than we are able to discover. If the judgment of the Universal Church is to be the criterion for discriminating the sound from the unsound, the essential from the non-essential, then episcopacy cannot be so treated; if a man's own judgment is to be the criterion, then what doctrine is safe?

"Thirdly. I now proceed to the third and last topic, viz: the conformity of the external organization of the Church, to the pattern given us by Christ and the Apostles.

In this, also, our fathers, in the midst of many conflicting opinions and practices, proved them all by the word of God, and held fast to that which seemed to be good, according to that word.

Our ministers are thought, by some, to dwell too much on this point, magnifying its importance beyond all due bounds.

There are those, I doubt not, who err in this respect, while there are others who err on the opposite side. Is there not a cause, I would ask, why this theme should be duly presented to the public view, in connexion with and subserviency to, the great doctrines and duties of religion? Why, it may be asked, do so many persons undertake to preach the Gospel, without any ordination whatever, to the great dishonor of religion? Why is it considered lawful for any number of persons to form themselves into a new sect, or church, at pleasure? Why such loose notions prevalent, as to the whole subject of the Gospel ministry, and such confusion and discord among Christians, to the manifest injury of religion?

It must be evident to every reflecting mind, that in proportion as men believe or disbelieve in the divine appointment of the ministry, and are truly conscientious, they will be free to originate new schemes, and sects, at pleasure, or careful to preserve the established order. And can it be believed, that God, who knew so well the restless and ambitious nature of man, (how given to novelty and change,) would have left the whole subject of the administration of his Church, and the ordering of his household—that is, the ministry—entirely in the hands of man, to be framed, fashioned, altered, and modified according to his caprice? It certainly was not so in his ancient Church, where he established a regular ministry, in regular succession from Aaron. And surely, when our great High Priest and his Apostles were upon earth, the Church was under some form of government, and the preachers were set apart by some authority, and according to some form. Who can question this? Even without any express commandment as to these things, might we not infer the divine will from what was certainly done while our Lord and the Apostles were over the Church.

Our fathers, with the holy volume in their hands, and all the lights of antiquity shining upon them through the records of the Church, adopted that regimen, or retained that regimen of the Church, which they believed had come down from the Apostles' times, throwing off from it whatever had been superadded by the folly, pride, ambition, and superstition of man. We receive it as such, and rejoice in the possession of it."

PARISH LIBRARY.

Rev. Charles Fox, missionary at Jackson, Michigan, is earnestly desirous of collecting a library for the use of his parish. The circumstances of the case are peculiar. Four years ago, the population consisted of but a few hundred persons; it now numbers nearly three thousand. There is no library, and very few books of any description, in the place. The young are growing up without any means of mental improvement; and many, from want of occupation, and harmless amusement for their leisure hours, are exposed to the temptations of dissipation. The Episcopal church has only been established in the place about ten months. The congregation have built a church which will cost them about fifteen hundred dollars; and a building for an Episcopal seminary is erecting; so that, with the many incidental expenses of a new parish, the resources of the congregation and missionary are wholly exhausted. The character of the society of the place, which promises to be one of first importance, is now forming; and such as it *now* becomes, it will in all probability forever be; at this moment it is open to all improvement.

Rev. Charles Fox therefore appeals to the liberality of the richer and more blessed Episcopalians of this city, for donations of books of either a theological, devotional, historical, or scientific character, or works of travels; or for donations of money with which books may be purchased; so that a library may be commenced. Most persons have *some* books, at least, which they have read, and do not care to keep; could they be better disposed of than in this manner?

The missionary in the West has many difficulties to struggle with; and when all other resources fail, he can only look to the benevolence of those whose lot God has cast among greater privileges, so that his hands may be strengthened, and his people assisted. From the establishment of this library the missionary believes that not only much intellectual but likewise spiritual good will arise. If he fails, he loses one of the most important means now in his hands, for the further improvement of the people committed to his charge. Donations left either at the bookstore of Messrs. Swords, Stanford & Co., 152 Broadway, or at the Episcopal Sunday School Society, 28 Ann street, will be thankfully received and acknowledged.

GENEVA COLLEGE—ERROR CORRECTED.

We have received a letter from a friend in Geneva, requesting us to correct the announcement which appeared in the Episcopal Recorder of the 11th April, under the head of "Intelligence," (into which the names of the Bishop of Western New York, the President of Geneva College, and the Rector of Trinity Church, Geneva, are introduced,) by stating that neither of those gentlemen knows of any thing in the daily and accustomed performance of their respective duties, which could authorize the impression that they had, in any way whatever, countenanced a system of religious proceedings which is often characterized by extravagance, irregularities and excitements, to which, however prevalent, their judgments are decidedly opposed. In the college, the students have been, as heretofore, under a systematic course of religious instruction by the President, from which there has been no deviation; and we are authorized to state that *all the gentlemen named concur* in the opinion, that the only effectual mode of advancing the true interests of religion in the Church of Christ, is by those regular and systematic provisions for religious services and duties, which the Church has so amply prescribed, and *in which alone*, under the ordinary calls of the season of Lent, the Episcopal clergy and congregation in Geneva have been engaged.

CLERICAL CHANGES.

The Rev. Messrs. Sawyer and Scott have been received into the Diocese of Alabama, upon letters of dismission from the Bishop of Virginia.

The Rev. Mr. Hanson of Maryland, has also been removed by letters of dismission from that Diocese, into the Diocese of Alabama.

The Rev. Mr. Hayes has resigned the charge of the church at Wetumpka, and taken letters of dismission to the Diocese of Pennsylvania.

The Rev. John D. Ogilby, late a Presbyter of this Diocese, having taken a letter of dismission to that of New Jersey, and been there received, has changed accordingly his canonical residence.

EPISCOPAL SERVICES IN ALABAMA.

On Sunday, 16th February, in Greensborough, after morning prayer by the Rev. Mr. Sawyer, Bishop Polk preached, and confirmed ten persons.

On Sunday 23d, in Selma, morning prayer being read by Rev. Mr Wright, the Bishop preached, and confirmed three persons.

At the same place also, on the 4th of March, after evening prayer and a sermon, the Bishop confirmed one person.

On Sunday, 15th March, after morning prayer by the Rev. Mr. Scott, and a sermon by the Bishop, there were three persons confirmed.

On the following day also, after service, the Bishop confirmed at the same place five others.

At Mobile, on Sunday, 22d, morning prayer being read by the Rev. Mr. Lewis, Bishop Polk preached, and confirmed seventeen persons.

Also, in the same city, on Tuesday 24th, after the usual services, the Bishop confirmed eight other persons.

THE CHURCH IN CANADA.

The Bishop of Toronto has lately received so many applications from gentlemen expressing their anxious desire to enter into Holy Orders, some of whom are already teachers among Dissenters that he has been induced to make, through the columns of the Church, the following communication respecting the course necessary for them to pursue.

"1. The most unexceptionable testimonials as to moral character will be required, and such as are, or have been, Teachers, must in addition bring satisfactory proofs of their irreproachable standing in the Society with which they have been previously connected, and of the purity of the motives which induce them to prefer the Church.

2. In regard to their attainments,—a complete acquaintance with the Old and New Testament narratives will be required, and of the principal evidences of Christianity and its fortunes from the death of Christ to its establishment under Constantine the Great.

3. A thorough knowledge of the doctrines of the Church of England, her communion and discipline, her reformation from Popery,—and an acquaintance with the chief tenets of the various English Dissenters will be deemed indispensable.

4. The Candidates must be able to express their thoughts readily in writing, and be accustomed to English Composition. To this they must add a competent knowledge of Latin. When examined for Deacons' orders, they must be found well versed in the Gospels and Acts of the Apostles,—in the original Greek New Testament; and for Priests' orders, in the Epistles, and remainder of the New Testament.

It is sincerely hoped that all the Candidates will bring with them the good testimony of their own hearts, that they seek the Ministry neither for ambition, covetousness, nor any evil design, but out of a true fear of God, and a desire to edify the Church."

To this is subjoined a list of books to be used by the candidates in their preparatory studies, among which are: Mant's Bible; Patrick, Lowth, Burkett and Whitby's Commentaries; Tomline's Elements; Bennett on the study of the Articles; Pearson on the Creed; Scholar Armed; Hooker's Ecclesiastical Polity; Mant's Common Prayer, with notes; Mant's Discourses on the Church and her Ministrations; Wheatly on the Common Prayer; Shepherd on the Common Prayer; Beveridge's Sermons on the Common Prayer, and Christian Priesthood; Nelson's Fasts and Feasts of the Church; Potter on Church Government; &c.

☞ Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men designing to become candidates, will be delivered in St. Peter's Church, to-morrow evening, 26th inst. Service to commence at half-past 7 o'clock.

☞ Rev. Charles E. Pleasants having taken charge of Shrewsbury Church, requests all letters intended for him to be directed, George Town X Roads, Kent County, Md.

☞ Address of the Rev. Charles Jones, Twenty-first Street, between Second and Third Avenues.

SOCIETY FOR THE REFORMATION OF JUVENILE DELINQUENTS.*

Having reported to the Legislature and Corporation the present state of their society, the Board take occasion to enumerate the causes which lead to delinquency and vice in children; and which, because they are causes of vice, deserve the gravest consideration:

In cities, the theatres and places of public amusement, (some of which may be in themselves innocent,) whenever they become the resort of youth, unattended by friends and protectors, become demoralizing in the extreme.

The same remarks may be made, by reason of youths' attending fires in our cities: the first cry of fire, and the first stroke of the bell, sets in motion the whole class of children from 10 to 20 not possessing parents and guardians, or who are not strictly attended to. They are known as volunteers, they are the first at the engine house, they are the moving power to the engine; the strife to get first at the conflagration leads to an exertion disproportioned to their strength, and then come, not unfrequently, additional fatigue, and subsequently the gratuitous distribution of liquor to a company of boys; the free access to valuable merchandize and property scattered about, and the total absence of elder persons and friends to advise and guard them, are circumstances which, when taken together, make the New York fire establishment, as now conducted, a most prolific source of juvenile delinquency and crime. For although the public get an advantage from the alarms given and the youthful exertions of these children, yet many a mother has sobbed over a lost son, and many a convict has entered a prison, who with sorrow looks back to the time spent at engine houses, and the liquor profusely drank at fires, as the causes of his ruin and degradation. We should far prefer to see a *Paid Fire Department*, which excluded the attendance of such youth, as volunteers, to the present system. But any occupation for children, without indenturing them, or without guardianship, or without their being regularly in contact with their employers, is highly pernicious.

Of this description is the carrying and hawking about for sale, articles of small value, and vending of newspapers on all days of the week, and attending on omnibuses; and we have no doubt, but that the occupation of boys on the tow paths of the canals, have produced the same results. The above occupations, are all employments without the presence of masters.

The Institution we represent, seeing this evil, have therefore considered the indenturing and carrying back of the child to the bosom of a private family in the country, as affording children the best prospect for improvement and reclamation. A private family and domestic circle, with the influence and discipline of adult persons, is the situation Providence places the child in, under all usual and common circumstances.

There is another source in the city of New York, at least, unconnected with the crime of parents, which causes the delinquency of many children. The immense number of alien passengers, (more than 70,000 a year,) making this or some adjacent port their landing place, for not only all New York, but for the adjoining, and almost all, the United States and Canada. The loss of life occurring on the voyage, leaves many children orphans in a strange country, without friends or relatives to provide for them. Fathers who have to depend upon their labor for their support, very frequently leave their wives and children here, and seek employment on canals and rail roads throughout the country. The change of climate, and frequently the unhealthy occupation, or employment in unhealthy situations, make orphans of their children. Sometimes too, when in the interior, far from their wives and children, and perhaps unfortunate in accumulating any thing for their support, they abandon them and do not return. Unfortunately in all such cases, there is seldom any person but the parents, interested for the children, for they have seldom other relations in the country, or at hand, to advise or assist them. In confirmation of the above, our statistics show that for the last ten years, the children of the Refuge have more than half been either foreign born, or the children of foreigners. It is therefore, we apprehend, with great propriety that the State applies to this Institution, a part of the surplus passengers' funds, for the education and support of alien children, and the children of foreign parents, and as it is understood there is a surplus fund from this source, we would respectfully solicit an addition of two thousand dollars to our annual allowance.

Intemperance is another, and by far the greatest of all causes, which render children destitute and criminal. If a child is without parents, and in want from his orphanage, he may become criminal; but if he has parents who are intemperate and idle, and as is generally the case, also criminal, then the child is not only rendered destitute, but the example and precept of the parents operate more forcibly than the want, and both causes combining, contribute to render such a child almost certainly delinquent and criminal.

* The above is part of an article which appeared in our last, and was found too long for insertion entire.

MISSIONARY CONTRIBUTIONS, FROM THE 15TH OF FEBRUARY, TO THE 15TH OF MARCH.

	Domestic.	Foreign.
New Hampshire,	$17 50	
Massachusetts,	59 00	$335 00
Connecticut,	21 83	5 00
New York,	930 50	307 80
Pennsylvania,	133 71	187 86
Maryland,	18 00	309 75
Virginia,	128 37	582 10
North Carolina,	10 00	5 50
South Carolina,	1007 09	1159 38
Georgia,	10 00	110 00
Ohio,	15 00	
Michigan,	9 00	
Alabama,		35 00
Florida,	30 00	5 00
Upper Canada,	5 00	
	$2395 00	$3042 39

Total since June,—Domestic, $15,075,99,—Foreign, $14,490,66.—$29,566,65; exceeding the expenditure in one department alone, the Domestic, in the sum of $5,727,95. Three months only of the year remain, and the amount contributed ought to be at least doubled.

The late attempt made by Lord Winchelsea to call Lord Melbourne to account for presenting Mr. Owen, the Socialist, to the Queen, gave rise to an important discussion in the House of Peers on the demoralizing system of that individual. The Bishop of Exeter, says the Christian Observer in its review of Public Affairs, from which we hope to make a longer extract next week, exposed its enormities as forcibly as was possible, without too much outraging every feeling of religion and moral decency by a distinct recital; and the Bishop of London concurred with him that it was the duty of Government to endeavor to suppress such abominations. Lords Brougham, Normanby, and Melbourne, admitted that nothing could be more injurious than such opinions; but they considered them too absurd to spread; and they deprecated "persecution" as defeating its own object. We deny, continues the Reviewer, that opposing wickedness is persecution; but one powerful means they have at command which they cannot call persecution; let them propose adequate means for the building and endowment of churches; and of schools for religious education; and thus endeavor to prevent what is evil, by supplying the void with what is good.—*Banner of the Cross.*

DIED,

At Gaylord's Bridge, New Milford, Con., on the 22d March, 1840, Mrs. Lucretia Goodsell, aged 57.

In Ellsworth, Con., on the 13th inst., Mrs. Esther S. Abell, aged 37.

CALENDAR.

APRIL.

26. First Sunday after Easter.

MAY.

1. St. Philip and St. James, the Apostles.
3. Second Sunday after Easter.
10. Third Sunday after Easter.
17. Fourth Sunday after Easter.
24. Fifth Sunday after Easter, or Rogation Sunday.
25. }
26. } Rogation Days.
27. }
28. The Ascension of our Lord Jesus Christ.
31. Sunday after Ascension.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday after Easter, May 3d, St. Paul's Church, *Albany*. Tuesday 5, Duanesburgh, *Schenectady County*. Thursday 7, Rensselarville, *Albany County*. 8, Oakhill, *Greene County*. 9, Greenville.

Third Sunday after Easter, May 10, Cairo, ordination A. M., Confirmation, P. M. Tuesday 12, Windham, ordination A. M., Confirmation P. M. Thursday 14, Hobart, *Delaware County*. Saturday 16th, Delhi.

Fourth Sunday after Easter, May 17, Walton. Tuesday 19, Unadilla, *Otsego County*. Thursday 21, Otego, Ordination A. M., Confirmation P. M. 22, Oneonta.

Fifth Sunday after Easter, or Rogation Sunday, May 24, Gilbertsville, A. M. Louisville 4 P. M. Tuesday 26, Westford. 27, Cooperstown. Festival of the Ascension, Thursday, May 28, Exeter. 29, Monticello.

Sunday after the Ascension, May 31, Cherry Valley. Tuesday, June 2, Little Falls, *Herkimer County*, Ordination A. M., Confirmation P. M. Thursday 4, Fonda, *Montgomery County*, ordination A. M., Confirmation P. M. Saturday 6, Episcopal Institute, *Troy*.

Whitsunday, June 7, A. M. Christ Church, Ordination, P. M. St. Paul's Church, Confirmation. Whitsun-Monday, June 8, Episcopal Institute. Wednesday 10, Glens Falls, *Warren County*, Ordination A. M., Confirmation P. M.

Trinity Sunday, June 14, St. Andrew's Church, *New York*.

First Sunday after Trinity, June 21, Flatbush, *King's County*.

Third Sunday after Trinity, July 5, Williamsburgh, Ordination A. M., Confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

MISSION CHURCH OF THE HOLY EVANGELISTS.

SERMON.—The Rev. Francis L. Hawks, D. D., Rector of St. Thomas' Church, will preach the regular Quarterly Sermon in the Mission Church of the Holy Evangelists, in Vandewater st, on Sunday evening, 26th inst., when a collection will be made to aid the funds of the Church. The friends of the City Mission Society, and the public in general, are invited to attend. The organist and chorister of this Church, are pupils in the New York Institute for the Blind; and on this occasion, the orchestra will be full and effective, composed of the inmates of the above Institution.

The committee of superintendence of the Church of the Holy Evangelists, confidently hope that every friend of the City Mission Society will be present on this occasion, and prove by their liberality, that they are still unwearied in well-doing. The advantages conferred on the public by a church of this description, are incalculable. The wayfaring man and the stranger here find a sanctuary, where they may serve the Lord in spirit and in truth. The children of indigence may hither come, and take of the waters of life freely. Its doors are ever open, and all that will may enter. The committee of superintendence depend chiefly on the proceeds of a sermon once in three months, for raising the funds necessary to meet their ordinary current expenses; and on this occasion they indulge the belief, that their Christian friends will respond to this call with their accustomed liberality, according to the measure with which God has blessed them.

Service to commence at half past 7 o'clock.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated Meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York, will be held in the Sunday School Room of St John's Chapel, on Monday evening, the 27th inst., at half past 7 o'clock. By order.

WM. A. DUNCAN, Rec. Sec'y.

A punctual and general attendance of the board is particularly desired.

New York, April 25, 1840.

NEW-YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

A SPECIAL Meeting of the Board of Managers of the New York Protestant Episcopal Sunday School Society, *for business of importance*, will be held in St. John's Chapel on Tuesday evening, the 28th inst. at half past 7 o'clock, By order.

A. W. O. SPOONER, Secretary.

New York, April 25, 1840.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From George Bruce, esq, to constitute him a life member, $25. F S, a donation, $10. Annual subscribers, $4. Isaac Carow, esq, donation, $5. Robert Strong, esq, annual, $2. Total $46.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
April 22. THOMAS C BUTLER, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Christ Church Tract Society, Norwich, Conn., by Mrs Wm L'Hommedieu, $12. George Bruce, esq, to constitute him a life member, $10. St Mark's church, Williamsburg, Rev S M Haskins, part of an Easter offering, $2. Rev J J Van Ingen, in payment for Tracts, $10. Annual subscribers, $3. Christ ch, Oswego, Rev John M'Carty, $2 50. Total, $39 50.

Donations and subscriptions received by

THOMAS BROWNING, Treasurer,
Or at the Depository, 28 Ann street, by
April 22. THOMAS C. BUTLER, agent.

CITY MISSION.

The Treasurer of the New York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums, since March 1, 1840:—

Annual subscriptions from James F De Peyster $25, L M Hoffman 25, M Hoffman 25, A J Cotheal 10, A Stewart 10, Wm M Benjamin 10, C N S Rowland 10, Wm H Townsend 5. Rev T H Taylor, a contribution from Grace ch, $250. Rev J H Pine, a collection in St Stephen's ch, 19th April, $100. Total, $470.

LEWIS PHILLIPS, Treasurer.
April 21, 1840. No. 54 Wall-street.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums viz.

From St John's ch, Exeter, Rev John Hughes, missionary, by the hands of Mr C Jones, for Education and Missionary Fund, $7. From the Church of the Annunciation, N Y, Rev Dr Seabury, rector, collection for Missionary fund, $41. From Young Men's Auxiliary Education and Missionary society, John H Swift, esq, treasurer, for Education fund, $100, and for Missionary fund, $62 50. Total, $210 50.

C. N. S. ROWLAND, Treas.,
April 22, 1840. 55 Water st.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 15th instant has received the following contributions, viz.

Amount of collection in Christ ch, St Louis, Mo, for domestic missions, on the 5th April, 1840, after sermon by the Rev F F Peak, $103. From the Young Men's Auxiliary Education and Missionary society, by their treasurer, J H Swift, esq, the following sums, viz: for mission to Oneida Indians, $62 50; for Tennessee, $62 50; and for Missouri, $62 50—in all $187 50. From Amos Palmer, esq, Zion ch, Butternuts, N Y, $10. Total, $300 50.

April 22, 1840. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Received by the hands of the Rev Samuel M Haskins from St Mark's ch, Williamsburg, L I. $2. Received one-third of $25 from W H, for Africa $8 33. Received from Thomas Otis, esq, New York, $50. Received an Easter offering from a female communicant, $1. Received from J H Swift, esq, treasurer of the Young Men's Auxiliary Education and Missionary society, for Africa, $125. Received from Rev H Anthon, D D, rector, collection made on Easter day in St Mark's ch in the Bowery, $200. Total, $386 33.

CHARLES J. ALDIS, Treasurer.
Bank of America, April 21, 1840.

UNION DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot Epis. S. S. Union, during the week ending April 23d, from the following individuals, viz.

Rev J N Van Ingen, Greene, with remit; Belknap & Hamersley, Hartford, Conn.; P M at Hitchcockville, Conn, with remit; P M at Bath, with remit; James A Van Dyke, Detroit, Mich, with remit; Mrs J F B English, White Plains, with remit; G S Eigenbrook, Troy; J E James, Charleston, S C, with remit; W Atwill, Norwalk, Conn.; Rev N S Richardson, Watertown, Conn. with remit; P M at Philadelphia; C Stimpson, jr, Boston.

MISS SAGAR & MISS BALLOW'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 *Henry Street.*

REV. BENJAMIN I. HAIGHT, VISITER.

THE Summer Quarter of this school will commence on Thursday, the 7th of May.

April 25, 1840.

SCHOOL WANTED.

A GENTLEMAN thoroughly educated, and accustomed to teaching in both classical and English branches, is desirous of being employed as Instructor in a private family or public institution. Unexceptionable references. Address ALPHA, at this office.

New York, April 22. 1840. 1t$

YOUNG LADIES' LYCEUM INSTITUTE,

IN JERSEY CITY.

MISS WINTER, formerly of New York, has conducted this Seminary for nearly three years past. Encouraged by the marked approbation of its patrons, the accommodations have been extended with the view of combining a Boarding with a Day School. A limited number only, will be received; and, impressed with the importance of early instruction, those under twelve years of age will be preferred as inmates of the family. For these, it is desired to provide a well regulated and happy home, and to prepare them, by a solid, rather than a showy education, and by assiduous moral culture, and religious instruction, for usefulness in the present life, and happiness in the life to come.

The buildings appropriated to the school, occupy an airy, retired, and healthy situation; the arrangements are such as to conduce in every respect, physical, intellectual and moral, to the welfare of the pupils, and the design is to complete a thorough education.

TERMS.—Board and tuition in the English branches, for pupils under twelve years of age, $200 per annum. Those over that age, $250 per annum. French, Music, &c., an extra charge. The year is divided into four terms, commencing May 12th, September 10th, November 26th, February 19th. Circulars containing farther particulars may be obtained of Swords, Stanford & Co., Broadway, New-York, or at Miss Winter's residence, Grand-street, Jersey City.

REFERENCES.

Rev. William Berrian, D. D., New York; M. Paine. M. D., do; Thomas Bolton, esq., do; Gabriel Winter, esq., do; Charles Chauncey, esq., Philadelphia: J. G. Winter, esq., Augusta, Geo.; Archer Gifford, esq., Newark, N. J.; W. C. Plotts, Mount Holly, N. J.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector of St. Mathew's Church, Jersey City,	D. Henderson,
	John Dows,
	Oliver S Strong,
D. S. Gregory,	H. Southmayd,
Thomas Alexander,	Y. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.

Jersey City, N.J., April 25, 1840.

EDWARDS ON THE WILL.

AN inquiry into the modern prevailing notions respecting that Freedom of Will which is supposed to be essential to moral agency, virtue, and vice, rewards and punishments, praise and blame. By the late Jonathan Edwards, A. M., with an index, in one vol. 12mo. First American edition. Just published by

GOULD, NEWMAN & SAXTON,
April 18, 1840. Corner Fulton and Nassau sts.

PEW IN ST. PAUL'S CHAPEL FOR SALE.

NO. 125 A., on the ground floor, North aisle, lined, cushioned and carpeted. Apply at 261 Broadway, corner Warren st.

April 18. tf

STOCKBRIDGE, MASSACHUSETTS.

FAMILY SCHOOL FOR BOYS.

REV. S. P. PARKER, of Stockbridge, Massachusetts, (formerly Associate Principal of the school in the city of New York, known as that of ADAMS & PARKER,) has *two* vacancies in his present school. It has been in successful operation four years; and is limited to *six* boarders, who are received strictly into his family.

Its aim is *Thorough* instruction, *Adapted to the individual*; *Religious* culture; and *Home* influences.

He invites the attention of parents, who wish to place their children with a clergyman, carrying into a small family school, the discipline of the large schools, with which he was connected for many years in Boston and New York.

The village of Stockbridge, Massachusetts, is well known as healthy and delightful, in the valley of the Housatonic, about thirty miles from Hudson. Coaches pass his door twice a day to the Hudson & West Stockbridge Railroad, five miles distant.

Mr. P. has the liberty of referring to the Rt. Rev. Bishop Griswold, Rev. Dr J. S. Stone, Hon. Edward Everett, Hon. Daniel Webster, Boston. President Quincy, Cambridge; and to the Rt. Rev. Bishop Onderdonk, Rev. Drs. Berrian, Wainwright, Eastburn, Cutler, Cyrus Mason, and Dewey; John Anthon, esq. Hon Murray Hoffman, Hon Samuel R. Betts, Drs. Edward Delafield, and Cyrus Perkins; Frederic Sheldon, esq., Elisha Townsend, esq., James B. Murray, esq., David D. Field, esq., Theodore Sedgwick, esq., Robert Dyson, esq., Charles Eames, esq., Isaac Jones, esq., Herman Le Roy, esq., and William C. Bryant, esq.

The ensuing term will commence on the first day of May. For particulars, address *Rev. S. P. Parker, Stockbridge, Massachusetts.*

April, 1840. 2t$&tf

AT THE DEPOSITORY, 28 ANN STREET,

IN addition to the usual supply of Bibles, Testaments, Prayer Books, Psalms and Hymns, and Tracts, may be had at very low prices, a few copies of octavo, and small Prayer Books, with the *Old Psalms.*

Three sets of Stereotype Plates of Old Psalms.	
The Life of Heber, in 2 volumes.	
Leslie on Deism,	in boards.
Bishop Jebb's Manual,	do.
Walton's Lives,	do.
Burnett's Lives and Characters,	do.
Works on Episcopacy,	do.
Gibson's Letters, and Horne on Infidelity,	in calf.
Dr. Coit's Bible,	do.

April 18.

MISSES EDWARDS'

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

New Haven, Connecticut.

THE summer term of this school will commence on Wednesday, the 6th of May. Cards of terms will be furnished on application, and references given.

New Haven, April 13, 1840. tje1

ORGANS FOR SALE.

THE subscriber offers for sale a first rate swell organ, containing the following stops: Open diapason, stop'd diapason, principal, fifteenth, and trumpet. A small Church Organ of four stops. A second-hand Church Organ, with two sets of keys, in a handsome mahogany case. A second-hand Organ, with one set of keys, and six stops, suitable for a small church. Also, an elegant Parlor Organ, of four stops. Apply to

HENRY ERBEN,
Centre street, facing Canal street.

April 18. tf

JUST PUBLISHED, BY THE

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

AS AN EASTER TRACT

THE BOY WHO LOVED THE BIBLE, by the author of "The Holy Child Jesus." 24 pages 18mo. Also, the Psalm appointed to be sung at the approaching anniversary of the N. Y. P. E. S. S. Society, printed neatly upon tinted paper. For sale at the Depository, No. 28 Ann St. Apr 4

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union.

March 28. xtf

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The GOLD MEDAL of the American Institute for the best Organ, 1838.

The GOLD MEDAL of the American Institute for the best Organ, 1839.

The SILVER MEDAL of the Mechanics' Institute for the best Organ, 1839.

February 29, 1840. eow6m

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 *Duane street, opposite Duane Park,*

REV. ALDERT SMEDES, RECTOR.

THE summer quarter of this school commences on the 9th of May. April 18. 4t

FEMALE SEMINARY, NEW ROCHELLE.

THOMAS ROGERS, Proprietor,
MISS ROGERS, Professor of Music.

THE ensuing term of this Institution will commence on the first Monday in May.

The conductors hope, by every effort for the intellectual and moral improvement of the young ladies committed to their charge, to merit the continuance of public patronage.

References:—

Rev. T. W. Coit, D. D., Rev. G. D. Abbott, New Rochelle; Rev. Lawson Carter, Rev. R. C. Shimeall, Brooklyn; Jacob Le Roy, Esq., New York.

☞ A Church Organ to be disposed of.

April 4—6t$

ROSSVILLE BOARDING SCHOOL,

STATEN ISLAND.

W. WESTHORP presents his thanks to his friends and the public, for their patronage of his establishment, and begs to assure them it shall be the study of himself and family to meet their encouragement, having completed the enlargement of his establishment—He can now accommodate several additional pupils. Children committed to his care, of the age of four years and upwards, will receive every parental attention. Their morals are directed in every possible way towards virtue and piety. The situation of this establishment is particularly healthy—its orchards, gardens, and pleasure-grounds, renders it at once desirable. Reading, Spelling, Writing, Arithmetic, Geography, History, and Grammar, are taught. Terms, including board, education, and washing, $25 per quarter, payable in advance.

REFERENCES.

Rev. David Moore, Staten Island,
Rev. S. Parish, do do
Abraham Lester, Esq., 205 Pearl st., New York.

The steamer Raritan leaves Barclay st., for Rossville, every day at 3 o'clock.

April 18, 1840. 8t$

INSTITUTION FOR THE EDUCATION OF BOYS,

PORT COLDEN, NEW JERSEY.

AN INSTITUTION for the Education of Boys, is about to be established at PORT COLDEN, under the name of *St. Matthew's Hall.* It is intended that the Seminary shall be of the highest character, and one in which not only a good English, but a complete Classical and Mathematical education may be obtained. It will be opened under the auspices of the Protestant Episcopal Church, and be under the supervision and control of the Bishop of New Jersey. The Rev. P. Teller Babbitt, recently of Erie, Pa., will discharge the duties of Principal, and the services of able and efficient Assistants will be secured.

The year will be divided into two Sessions of 22 weeks each, the first commencing on Wednesday, the 6th of May next. The terms are $100 *per Session, payable in advance, which charge will embrace every thing necessary (except clothing) for the comfort and convenience of the scholars.* Close observance will be used to neatness and comfort by the mother of the Principal. Great attention will be paid to the instruction of the pupils in regard to their moral as well as literary improvement.

The number of scholars will be limited to forty-five.

Annexed is a fair description of the situation of Port Colden.

For further information, we respectfully refer to the following gentlemen:

Rt. Rev. Bishop Doane, Burlington, N. J.
Rt. Rev. Bishop B. T. Onderdonk, New York City.
Rev. Samuel Turner, D. D., Prof. Theo. Sem. N. Y.
Rev. Bird Wilson, D. D., Prot. Theo. Sem. N. Y.
Rev. W. R. Whittingham, D.D., Prof. Th. Sem. N.Y.
Rev. Edmund D. Barry, D. D., Jersey City.
Rev. Matthew Henderson, Newark, N. J.
Rev. E. G. Prescott, Salem, N. J.
Rev. Samuel Starr, Trenton, N. J.
Rev. George Upfold, Pittsburgh, Pa.
Rev. William C. Crane, Woodville, Miss.
Hon. Samuel L. Southard, Jersey City, N. J.
Hon. Ogden Hoffman, New York City.
Hon. J. P. B. Maxwell, Belvidere, N. J.
Jacob Miller, Esq., Morristown, N. J.
Thomas N. Stanford, Esq., New York City.
William Van Antwerp, Esq., New York City.
D. A. Cushman, Esq. New York City.
Floyd Smith, Esq. New York City.
J. W. Condit, Esq., Newark, N. J.
A. Gifford, Esq., Newark, N. J.
John F. Ellis, Esq., Jersey City, N. J.

Those desiring to make application, will address WM. C. DUSENBERY, Port Colden, Warren County, N. J.

(Port Colden is situated upon the bank of the Morris Canal, in Warren county, state of New Jersey. The village is built upon elevated ground, and commands a view of several miles in extent, over one of the most highly cultivated districts of country in the middle states. Health, and cheapness of living, and easiness of access, constitute the great benefit towards selecting this spot for the above object. Port Colden is 14 miles east of Easton, Pa., on the turnpike from that place to New York, 8 miles from Belvidere, and the same west of Schooly's Mountain. The ride from New York, via. Morris and Essex Rail Road, is accomplished in three-fourths of a day. There being no inducements in or near the place, for the practice of vice and immorality, is also of great importance to the success of the Institution.)

April 11, 1839. 6t

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[*] Many readers are apt to think that the judgment of the Universal Church is a vague something which can only be ascertained by learned and laborious research, and then only with uncertainty. This is a great mistake. The mind of the Church is ascertainable from her liturgies, and the liturgies which are found in the various parts of the world are few in number, agreeing in doctrine, and giving proof of a common origin. The liturgy of our own Church is in conformity with these; and therefore every man, by means of his Prayer Book, may ascertain the judgment of the Universal Church with as much certainty as by means of his Bible he can ascertain the Word of God.

POETRY.

For the Churchman.

MORNING HYMN.

I.

Another morn's auspicious light,
Dispels the sombre shades of night,
Awakes the song of field and glen,
Awakes the hum of busy men;
All nature sweetly smiles again,
The hills, the streams, the woods, the plain.

II.

While from the ocean, land, and skies,
Mute Nature's offerings sweetly rise,
Angels and men should lend their voice,
To tell how all thy works rejoice;
And we our morning anthem raise,
To swell the choral song of praise.

III.

Accept, O Lord, our morning prayer;
Vouchsafe this day thy guardian care;
Direct us by thy pure commands;
Prosper the labors of our hands;
May all our works thy grace display,
Nor sin pollute the rising day.

IV.

And when the evening calls to rest,
May no regrets disturb our breast;
And when shall come the night of death,
May praise employ our latest breath;
And when that nightless day shall come,
O take our wearied spirits home. B. IV.

For the Churchman.

EVENING HYMN.

I.

The tranquil evening's setting sun
Has left the dark'ning sky;
And all the actions we have done,
Are register'd on high.

II.

Forgive, O Lord, our sins forgive,
Nor let the cheering light
Of heav'nly love, by which we live,
Leave us in moral night.

III.

O let thy candle ever shine
Within our humble shed;
And while we sleep, may love divine
Still watch around our bed.

IV.

Many this night will lay them down,
In grief and anguish sore;
And many sink beneath thy frown,
And sleep to wake no more!—

V.

While we with health and peace are blest,
Unconscious of their woes;—
While angels guard our pillow'd rest,
And undisturb'd repose.

VI.

Show pity, Lord, and sweet relief,
Nor let thine anger burn;—
And all the signs of human grief,
To songs of transport turn. B. V.

EASTER.

This is the highest of all feasts, says Epiphanius (in Resur. Christi, vol. ii. p. 276) upon the day. This day Christ opened to us the door of life, being the first fruits of those that rose from the dead; whose resurrection was our life, for He rose again "for our justification." (Rom. iv. 25.)

Instead of the usual invitatory, "O come let us sing unto the Lord," holy Church uses special hyns or anthems (1 Cor. v. 7. Rom. vi. 9. 1 Cor. xv. 20) concerning Christ's resurrection, "Christ rising again from the dead," &c. and, "Christ is risen," &c. set down before the Collect on Easter-day. Having kept company with the Apostles and first believers, in standing by the cross weeping upon Good Friday, and kept a fast upon the Saturday following to comply with the Apostles and Catholic Church, who were that day sad and pensive, because their Lord was taken away from them, we are directed this day to rejoice with them for the rising again of our Lord, and to express our joy in the same words that they then did, and the Church ever since hath done, "Christ is risen," (St. Luke xxiv. 34,) the usual morning salutation this day all the Church over; to which the answer in some places was, "Christ is risen indeed;" and in others this, "and hath appeared to Simon."

Holy Church's aim is in all these chief days, to represent as full as may be the very business of the day, and to put us into the same holy affections that the Apostles and other Christians were, when they were first done; she represents Christ born at Christmas, and would have us so affected that day yearly, as the first believers were at the first tidings delivered by the angel. So at His Passion she would have us so affected with sorrow, as they were that stood by the cross. And now at His resurrection she desires so to represent it to us, as may put us into the same rejoicing that those dejected Christians were, when the angel told them, "He is not here, but is risen." (St. Luke xxiv. 6.) Holy Church supposes us to have fasted and wept upon Good Friday, and the day following, because our Lord was taken away, according to that of our Saviour, "The time shall come that the bridegroom shall be taken away from them, then shall they fast in those days," and now calls upon us to weep no more, for "Christ is risen." And that she may keep time also with the first tidings of the resurrection, she observes the angel's direction to the women, "Go quickly and tell His disciples that He is risen." (St. Matt. xxviii. 7.) Supposing us as eager of the joyful news of Christ's resurrection, as they were, she withholds not the joy, but immediately after confession and absolution, she begins her office with "Christ is risen." (The verses "Christ our Passover," &c. were added at the last review. See Wheatly.)

Proper Psalms at morning, are ii. lvii. cxi.

The first of these is a triumphant song for Christ's victory over all His enemies that so furiously raged against Him, "Yet have I set My king upon My holy hill of Sion," ver. 6. Notwithstanding all the fury of His enemies that persecuted and murdered Him, "Yet have I set My king upon My holy hill of Sion," by His glorious resurrection from the dead, as it is expounded, Acts xiii. 33.

Psalm lvii. is of the same nature. It mentions Christ's triumph over hell and death, "My soul is among lions," ver. 4; and "the children of men have laid a net for My feet, and pressed down My soul," ver. 7; crucifying the Lord of glory, but "God sent from heaven, and saved him from" the lions, both devils and men, by a glorious resurrection. And therefore He breaks forth, "Awake up My glory, awake lute and harp, I myself will awake right early; I will give thanks unto Thee, O Lord," &c. ver. 9.

Psalm cxi. is a psalm of thanksgiving for "marvellous works of redemption," ver. 9; "works worthy to be praised and had in honor," ver. 3. And therefore though it be not set particularly for the resurrection, but may serve for any marvellous work of mercy, yet is it most fit for this day and the work of this; for amongst all the marvellous works of redemption, this of Christ's resurrection is the chief, and most worthy by us to be had in honor. For "if Christ be not risen, we are yet in our sins," (1 Cor. xv. 14, 17,) we are utterly lost. But "Christ is risen," "the merciful and gracious Lord hath so done his marvellous work of Christ's resurrection, that it ought to be had in remembrance." For which holy Church teaches us to sing, as we are bound, "I will give thanks unto the Lord with my whole heart, secretly amongst the faithful, and in the congregation," ver. 1.

Evening psalms are cxiii. cxiv. cxviii.

The first is a psalm of thanksgiving, especially for raising up Christ, "taking Him out of the dust, and lifting Him out of the mire, to set Him with" and above "the princes;" ver. 6, 7, when "He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principalities and powers, and might and dominion, and every name that is named, not only in this world, but also in that which is to come." Ephes. i. 20, 21.

Psalm cxviii. is (part of it at least) of Christ's resurrection, as it is expounded; "the stone which the builders refused, is become the head of the corner" (St. Matt. xxi. 42. Acts iv. 1) this day. And therefore "this is the day which the Lord hath made, we will rejoice and be glad in it," ver. 27.

Psalm cxiv. may seem at first sight not so applicable to Christ's resurrection: for it is a thanksgiving for the Jews' deliverance out of Egypt. Yet notwithstanding, if we look well into it, we shall find it proper enough for the day. For as the Apostle teaches us, "all things happened to them in types and figures;" not only words but actions were typical. Egypt was a type of hell, and their captivity there a type of our captivity under sin and the devil.—Their deliverance from thence, a type and figure of our deliverance from Hell; and that which the Psalmist here gives thanks for as past, in the history, is understood to be meant as much or more in the prophecy of Christ's redemption of His Church (the true Israelites, "that walk in the steps of the faith of our Father Abraham,") from sin and hell by the power of His glorious resurrection this day.

The first Morning Lesson is Exod. xii., in which is mentioned the institution of the Passover, proper for this day, the feast of the Passover; for as St. Augustine observes, (Epist. LV. ch. i. vol. ii. p. 128. B.) "we do in this feast not only call to mind the history of our Saviour's resurrection, but also celebrate the mystery of ours." That as Christ this day rose again from death to life, so by Christ and the virtue of His resurrection shall we be made alive, and rise from death to life eternal. Christ is therefore our true Passover, whereof the other was a type. The Lesson then is proper for the day.

So is the first evening Lesson, Exod. xiv., for it is concerning the Israelites' deliverance out of Egypt, a type of our deliverance from hell this day by Christ's glorious resurrection. As that day Israel saw that great work which the Lord did upon Egypt, ver. 31; so this day we see the great conquest over hell and death finished, by Christ's triumphant resurrection from the dead.

The second lessons are plain; Rom. vi. Acts ii. 22.

The Gospel, St. John xx. 1, gives us the full evidence of Christ's resurrection. The Epistle, Col. iii. 1, tells what use we should make of it, "if Christ be risen, seek those things that are above," &c.

The Collect prays for grace, to make that use of it which the Epistle directs.

Thus holy Church is careful to teach and instruct all her children in the matter of the feast, preaching Christ's resurrection to us, both in the type and prophecy out of the Old Testament, and in the history of it out of the New. And she does not only teach us to know what God hath done for us this day, but also she is careful that we may do our duty to God for this His marvellous goodness, commanding and directing us to pray for grace to do our duty, prescribing us excellent forms of adoring and blessing God for His mercy this day, such methods as the Holy Ghost hath set down, in which we may be sure to pray and praise God by the Spirit.

For the antiquity of this feast heaps of testimonies might be brought, but these two following may suffice:

I. St. Augustine: "Those things which are not written, but we keep them by tradition, if they be observed all the world over, are to be understood to be commended to us, and commanded either by general councils, (whose authority in the Church is most safe,) or else by the Apostles; as for example, that the Passion of our Lord, His resurrection and ascension into heaven, and the coming of the Holy Ghost, should be observed by an anniversary solemnity." (Epistle LIV. ch. i. vol. ii. p. 124. B.)

II. Constantine the Great: "The Feast of Easter we have kept from the first day of the Passion until now;" (Eusebius de vita Constantine, liber iii. chap. xviii. page 492. B., and this was not in the practice of some few, but of all the Churches, as he there testifies, and is apparent, from the great contention in the Church about the day; some following the Jewish account, who kept this feast the fourteenth day of the first month, (the first month began with the new moon, whose fourteenth day, or moon as they called it, was the day of the vernal equinox, or if none such happened, then that whose fourteenth day came the soonest after the equinox,) but the most Churches kept their Easter the first Sunday after the fourteenth day of the first month, which usage the Council of Nice confirmed for these reasons:

I. Because it was the most general custom of the Churches.

II. Because they would not in this particular comply with the Jews; for though in some other cases they did it on purpose to sweeten them and make them pliable to Christianity, as our Lord Himself did and his Apostles, (Acts xxi. 24.) retaining many of their laudable and useful rites, as of excommunication, benediction, imposition of hands, with many more which you may see in Grotius, (Annot. in St. Matt. xviii. vol. i. p. 310, and Append. p. 54,) (for they loved not innovation, nor measured the goodness of their religion by their distance from the Jews in things lawful and useful,) though I say the primitive Christians did not like the Jewish rites ever the worse because they were theirs, i. e., of God's institution, but did use as many of them that were useful as they had occasion for; yet in this of the time of keeping Easter they would not, because it was of ill signification and scandalous, for the Jews keep their Easter as typical, and prefiguring Christ to come; the Christians kept their Easter in thankful remembrance of Christ "come and risen from the dead;" and therefore differing so much in the main of the feast, they would not comply with them, no, not so much as in the time, lest by that they might have been thought to have complied also in the very feast, and so have seemed to have denied their Lord as the Jews did.

III. Because after the Jews' fashion of keeping of Easter, (they following at that time an erroneous account which had not due regard to the time of the equinox,) it might happen that there might be two Easters in one year, [viz. one in the first month and one in the last,] and none in the next year.

After our English account, Easter is found by finding out Shrove Tuesday; which is always the first Tuesday in the new moon after Candlemas; the Sunday six weeks after is Easter.—*Bishop Sparrow.*

NECESSITY OF TRUSTING IN GOD.

The chickens are weak and helpless in themselves; and, as if they knew it too, stay not to combat the kite, nor stand the dreadful shock when the hawk hovers over, and is ready to stoop upon them, but run nimbly under the dam's wing for shelter. The very instincts of nature have taught all weak things to seek their support out of themselves, in some retreat, where they may be safe. Thus the fir-trees are a refuge for the stork; the high hills for the wild goats; and the rocks for the conies. The hare hath her covert too, and the foxes their holes or dens. Even the weaker and grovelling plants (as vines, and the like) have their tendrils, certain pliant strings, wherewith they naturally clasp and twine themselves about the supporters they are to climb by. In fine, all nature is wholly adjective, and, as if it were conscious to itself of its inability to stand alone, is ever in busy quest of its proper substantive that may uphold it. Man, as the only bad grammarian, makes still false syntax, and false construction; apt to seek his refuge where it is not to be had: as if he were under that curse upon Daniel's enemies, not only in case to beg his bread, which he finds not at home, but to seek it also out of desolate places.

REPENTANCE.

Repentance is not a single act; neither can it be accomplished all at once. It does not consist in exhibitions of terror, and tumult, and confusion, and profession, which first frighten the guilty soul, and then call it peace. Such are not the true workings of genuine repentance; neither can the soul be rightly said to be made pure, or born again or pardoned entirely, because of one exhibition of this kind, any more than the ear of corn can be ripened to the full harvest by one single ray of sunshine. No: a true sorrow for sin consists in many and repeated acts of repentance; a continuance of humility, not a presumption of pride; a tender conscience, not one puffed up and exalted by ideas of self-sufficiency; a patient perseverance in well doing, not a sudden impulse or passing flash of feeling, falsely called godliness. The truly repentant sinner, as the Psalmist says, "goes softly all his days," not presumptuous in himself or in his own ways, neither despising others, but lowly in his own eyes and earnestly coveting, and with all meekness receiving lessons of instruction, which may at length enable him to receive the end of his faith, the salvation of his soul.—*Rev. W. Shepherd.*

FOR HERE WE HAVE NO CONTINUING CITY.

Good men in the Old Testament, and Christians in the New, are represented as strangers and sojourners in a foreign country. Christians are said not to be of this world; to have their conversation, that is, their citizenship, in heaven; to be members of the heavenly society; and they are exhorted to pass the time of their sojourning in pious fear. We are, or we should be, the servants of Christ. His kingdom is not of this world; he hath promised us no honors and certain possessions here; he reigns with his Father, and hath told us, that where He is, there shall we be also. Whilst we are here, we are absent from our Master, from our home, from those abodes where only we have a promise to find rest and happiness for ever.

Strangers and pilgrims we are in this world, not only as we are Christians, but as we are men; we want not the light of revelation to lead us to the discovery of this truth; we cannot shut out its irresistible evidence. Forget it we may for a season, and put off the thoughts of it; but they will force themselves on the mind at certain times, and many occasions will oblige us to remember that we must go hence, and part with all that we love so immoderately. The inference is obvious; since we are strangers and sojourners for a few days in this world, and since we have the prospect of a better country, to which, if it be not our own fault, we shall have access; we ought to remember the end for which we were made, to provide for the unchangeable state to which we are approaching, and to entertain moderate affections towards the things which we cannot call our own. He who acts thus, if we suppose him to have fewer pleasures than worldly-minded persons, (which, however, is not true,) yet hath he undoubtedly fewer troubles and disappointments, and is better able to bear them when they come. —*Dr. Jortin.*

PEACE.

But here we know where the seat and regiment of peace is placed; and all of it must pass by us, and descend upon us, as duty and reward; it proceeds from the word incarnate; from the Son of God, undertaking to reconcile us to his Father; and it is ministered and consigned unto us by every event and act of Providence, whether it be deciphered in characters of paternal indulgence, or of correction, or of absolution. For that is not peace from above, to have all things according to our human and natural wishes: but to be in favor with God, that is peace; always remembering that to be chastised by him is not a certain testimony of his mere wrath, but to all his servants a character of love and of paternal provision, since "He chastises every son whom he receives." Whosoever seeks to avoid all this world's adversity, can never find peace; but he only who hath resolved all his affections, and placed them in the heart of God; he who denies his own will, and hath killed self-love, and all those enemies within that make afflictions to become miseries indeed, and full of bitterness,—he only enjoys this peace; and in proportion to every man's sanctification and self-denial, so are the degrees of his peace. And this is the peace which the angel proclaimed at the enunciation of that birth, which taught humility and contempt of things below, and all their vain glories, by the greatest argument in the world, even the poverty of God incarnate. And if God sent his own natural only begotten, and beloved Son, in all the dresses of poverty and contempt, that person is vain who thinks God will love him better than he loved his own Son, or that he will express his love in any other or gentler way than to make him partaker of the fortune of his eldest Son. There is one other postern to the dwellings of peace, and that is, "good-will to men;" for so much charity as we have to others, such a measure of peace also we may enjoy at home; for peace was only proclaimed to "men of good-will," to them that are at peace with God and all the world.—*Bishop Taylor.*

ON THE FREQUENT PARTICIPATION OF THE SACRAMENT.

Some religious persons have moved a question, whether it be better to communicate often, or seldom? some thinking it more reverence to these holy mysteries to come but seldom: while others say it is greater religion to come frequently. But I suppose this question does not differ much from a dispute, whether it is better *to pray* often or pray seldom; for whatsoever is pretended against a frequent communion, may, in its proportion, object against a solemn prayer. (Jeremy Taylor.) But the question is, what *is* frequently? How many times in the course of the year will constitute the word frequently; what rule shall be laid down to regulate our attendance? The Church has already laid down a rule, (the rubric at the end of the service,) if we must needs have a rule; but the warm and devotional feelings of the true Christian will go far beyond this, which was given rather as the extreme of *necessary* attendance, than any suggestion as to propriety. Unless any very urgent reasons prevail to the contrary, the Christian *ought* NEVER *to turn his back upon the holy table.* It is not a question whether three or four times, ten or twenty times be sufficient. Can we do sufficient to please God? The same rule that St. Paul gives for prayer, the Christian should take to himself for the Eucharist: "Be instant" in the Eucharist, and remember the Lord Jesus Christ "without ceasing." The oftener you present yourself at the altar, the more you will desire to come again; the oftener you hold communion with the body and blood of Christ, the less frequently will you hold communion with the world; and therefore let your rule be this:—Whenever I behold the holy table prepared—whenever I hear the joyful invitation given: "Come, for all things are now ready." I will straightway go in search for my wedding garment, I will take my place at the feast, I will be found kneeling at the steps of the altar, hungry for the bread of life, and thirsty for the well of living water.—*Rev. W. Bennett.*

Thus Jonah sits under his gourd with overmuch delight, till the worms smite it at the roots, and it withers. Rebellious Israel trusts in the shadow of Egypt, (the land shadowing with wings, as the Prophet speaks,) and it proves their confusion; and we have heard of cedars of Lebanon, that degraded themselves into the protection of a bramble, till fire came out of that bramble and devoured them. We laugh at the Babel-builders, who designed a tower up to heaven, above the reach of Divine vengeance, or any deluge of wrath that could come on them. But he had reason that said, *Totus mundus est plenus turrium Babylonicarum*: not only the plains of Shinar, the whole world is full of such towers. We are all apt to build castles in the air; some city of cuckoos in the clouds, like that in the Greek comedian. We have all of us our gourds and our brambles to trust in; apt to canonize our own sanctity, and integrity; to idolize our own strength and activity; to defy our own wit and policy.—*Archbishop Sancroft.*

Where can we find on earth so safe or so comfortable a retreat when calamities assail or threaten us, as here in the house of our God? Doth not his cross stand over it on purpose to direct us hither when we are ready to sink under the burden of our own? When God's judgments are abroad in the world, and the avenger of our sins pursues us; more particularly when the land is moved and divided; when the pillars thereof shake and tremble, and foundations are ready to be cast down; when all things are in ferment and commotion round about us, and men's hearts ready to fail them for fear and for looking after those things which are coming upon the earth, where should we rather take sanctuary, where can we more probably find help and redress, than at the altar of the God of mercy, and under the shadow of the wings of his mercy-seat?—*Archbishop Sancroft.*

I ever thought that the proud ostentation of men's abilities for invention, and the vain affectations of vanity for expressions in public prayers, or any sacred administrations, merits a greater brand of sin than that which they call coldness and barrenness. Nor are men in those novelties less subject to formal and superficial tempers (as to their hearts) than in the use of constant forms, where *not the words, but men's hearts, are to blame.* I make no doubt but a man may be very formal in the most extemporary variety, and very fervently devout in the most wonted expressions. Nor is God more a God of variety than of constancy. Nor are constant forms of prayers more likely to flat and hinder the spirit of prayer and devotion than unpremeditated and confused variety to distract and lose it."—*King Charles I.*

COVETOUSNESS.

Of the peculiar baseness of the vice of covetousness, we need no other proof but this: For as the prime and more essential property of goodness is to communicate and diffuse itself; so in the same degree that any thing encloses and shuts up its plenty within itself, in the same it recedes and falls off from the nature of good. If we cast our eyes over the whole creation, we shall find every part of the universe contributing something or other either to the help or ornament of the whole. The great business of Providence is to be continually issuing out fresh supplies of the divine bounty to the creature, that lives and subsists like a lamp fed by continual infusions, and from the same hand which first lights and sets it up. So that covetousness is nothing so much as a grand contradiction to Providence, whilst it terminates wholly within itself. The covetous person lives as if the world were made altogether for him, and not he for the world; to take in every thing and to part with nothing. Charity is accounted no grace with him, nor gratitude any virtue—the cries of the poor never enter into his ears: or, if they do, he has always one ear readier to let them out, than the other to let them in. In a word, he is a beast and a monster, greedier than the sea, and barrenner than the shore; a scandal to religion, and an exception from common humanity; and upon no other account fit to live in this world, but to be made an example of God's justice in the next.—*South.*

EXPOSTULATION WITH A SINNER.

It was for thy sake that the Judge did suffer unspeakable pains, such as were sufficient to reconcile all the world to God. And to consider that thou hast, for thine own particular, made all this in vain, and ineffective; that Christ thy Lord Judge should be tormented for nothing; that thou wouldst not accept felicity and pardon, when he purchased them at so dear a price; it must needs be an infinite condemnation to thee. How shalt thou look upon him that fainted and died for love of thee, and thou didst scorn his miraculous mercies? How shalt thou dare to behold that holy face which brought salvation to thee, and thou didst turn away, and fall in love with death, and deformity, and sin? And yet in beholding that face consists much of the glories of eternity. Surely all the pains and the passions, the sorrows and the groans, the humility and poverty, the labours and the watchings, the prayers and the sermons, the miracles and the prophecies, the whip and the nails, the death and the burial, the shame and the smart, the cross and the grave of Jesus, shall be laid upon thy score, if thou hast refused the mercies and design of all their holy ends and purposes. And if thou rememberest what a calamity that was, which broke the Jewish nation in pieces, when Christ came to judge them for their murdering him, who was their King, and the prince of life; and considerest, that this was but a dark image of the terrors of the day of judgment, thou mayest then apprehend, that there is some strange unspeakable evil in store for one who refuses the salvation of Jesus, and rather chooses that Satan should rejoice in his destruction, than that Jesus should triumph in his felicity.—*Bishop Jeremy Taylor.*

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March 28. tf

MRS. LINCOLN PHELPS' INSTITUTE

AT RAHWAY, NEW-JERSEY

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April 6, 1840. tf

ST. MARY'S HALL.

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THE Summer term of this Institution will commence on Wednesday, May 6th. Punctual attendance is requested on the first day of the term.

R. I. Germain,
Chaplain, Principal Teacher, and Head of the Family.

☞ The several journals of the Church will please to insert the above notice eight times each, and send their bills to St. Mary's Hall, Burlington, N. J.

March 28—8t

TROY EPISCOPAL INSTITUTE.

THE present term of this institution will close on Wednesday, April 8th.

The next, or Spring term, will commence on Friday, May 1st,

Applications for admission may be made as heretofore, to the Principal at the Institute, or to J. W. Mitchell, Esq., 73 Cedar street, New York.

March 7.—t may 1.

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April 4—8w

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March 7.—t May 15.

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Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

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AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

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The general arrangements, course of instruction, &c., &c., are, it is presumed, sufficiently well known to obviate the necessity of a detailed advertisement.—Circulars containing these may be had at the office of the Prot. Epis. S. S. Union, No. 28 Ann st., or at No. 124 Fulton street. Fuller information on every point may be obtained, on application to the Rector, at the Institute, or to J. L. Riker, Esq., 131 Fulton st.

The Institute is divided into three permanent departments—Preparatory, Junior, and Senior,—each of which is thoroughly organized. Over each of these, the Rector exercises constant supervision, and devotes his personal attention to the studies pursued.

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Terms—$250 per annum, payable quarterly in advance. No extra charge is made for those who remain during the summer vacation. The charges for the extra branches are moderate.

The steamer Statesman leaves the foot of Fulton st., New York, for Astoria, twice every day from May to November, and once every day for the greater part of the remaining six months. Constant communication with the city is also kept up by the Harlem rail-road and stages.

For further particulars, address the Rector, at Astoria, (formerly Hallett's Cove,) Queens county, L. I.

March 28, 1840. 6w

REMOVAL.

CHARLES HENRY has removed from No. 142 to No. 124 Fulton-street, where the publication of the Oxford Theology will be continued.

February 8, 1840.

ORANGE COUNTY INSTITUTION.

THE REVEREND SAMUEL PHINNEY'S Select School, near the village of Newburgh, is in a retired and pleasant situation, where the boys form a society by themselves, and are not permitted to leave the premises without permission from the principal. The number is limited to twenty five, who all lodge under the same roof with himself. The house is large and airy, and the place is distinguished for health. All branches are taught, requisite to give the scholar a complete English and Classical education. The strictest attention is paid to the morals and manners of the students.

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For tuition, board, washing and fuel, $250 per annum, payable quarterly; for instruction in the French and Spanish languages, $10 each, per quarter. The scholars furnish their own beds, and bedding, and towels. As the number of pupils is limited, three months notice must be given of the intention to remove any of them, in order to give sufficient time to fill vacancies. When pupils are removed without such notice, payment must be made at the rate of $250 per annum, up to the end of three months from the time when the principal is informed of the intention to remove them.

Samuel Phinney, Principal.

Newburgh, Jan. 1840.

REFERENCES.

Rt. Rev. B. T. Onderdonk; Rev. E. Nott, D. D., President of Union College, Schenectady; Rev. John Brown, Newburgh; Messrs. Brown, Brothers & Co., William B. Crosby, Esq., George F. Allen, Esq., New York; Rev. Evan M. Johnson, Brooklyn; Messrs. Brown & Bowen Philadelphia; James Hunter, Esq., Woodstock, near Philadelphia; Messrs. Alexander Brown & Sons, Baltimore; or, the parents of any of his present or former pupils.

January 18, 1840. tMay 1. $

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3. P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH,
SIMON R. MC'GOWN, } Assignees.
Nov. 30. 14 Pine-street,

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Under the superintendence of
John W. Mitchell, *Chairman.*

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

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REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do.; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed, Ten Commandments, first table, on cards; second table. do.; Paraphrases on the Collects.

NSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism, Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1; do. art 2; Questions on the Book of Common Prayer.

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